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WELSH MEDIEVAL LAW

BEING A TEXT OF

THE LAWS OF HOWEL THE GOOD

NAMELY

THE BRITISH MUSEUM HARLEIAN MS. 4353 OF THE 13TH CENTURY, WITH TRANSLATION INTRODUCTION, APPENDIX, GLOSSARY INDEX, AND A MAP

BY

A. W. WADE-EVANS

JESUS COLLEGE

OXFORD

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TO MY WIFE

FLORENCE MAY DIXON

PREFACE

THIS book is intended primarily for the student of the political history of Wales, but it is hoped that others also will find it useful. The particular text adopted was at the recommendation of Dr. Gwenogfryn Evans some years ago, who regards it as the oldest and best of its class. It is reproduced page for page, line for line, and error for error, except where it was found more convenient to relegate notices of errors to the palaeographical notes. The translation is a tentative one based on that of Aneurin Owen in his *Ancient Laws and Institutes of Wales*, a work which has been found indispensable for the present production.

I would record my sincere thanks to Sir John Rhŷs, from whom I have received, not only the valuable assistance which so distinguished a scholar could render, but also the sympathy and encouragement of a friend; to Dr. Gwenogfryn

Evans for help and advice as to the choice of a text, and as to procedure with regard to publication; and to Mr. Ernest Hughes, late of Jesus College, and now Lecturer in History at the University College of South Wales, to whom I am indebted for many suggestions whilst the Introduction and Glossary were still in proof. Finally, I have to thank the Delegates of the Clarendon Press for undertaking the publication of this work, and also the staff for the kindness and the efficiency which have so much lightened my labours.

Ty Rhôs, Fishguard.

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Rogo ut omnis lector, qui legerit hunc librum, det veniam mihi, qui ausus sum post tantos haec tanta scribere quasi garrula avis vel quasi quidam invalidus arbiter. Cedo illi qui plus noverit in ista peritia satis quam ego.—Nennius.

Y mae e'n wir yn orchwyl dyrus ddigon i chwilio allan Ddechreuad ein Cenedl ni yn gowir ac yn ddiwyrgam, a'i holrhain o'i haberoedd i lygad y ffynnon. Ond mi a amcanaf symud ymaith y niwl oddiar y ffordd, fel y bo ein taith at y gwirionedd yn eglur.—Theophilus Evans.

The notion that the Welsh came to the Isle of Britain with the grasshopper has been dispelled by modern research.—Egerton Phillimore.

INTRODUCTION

NOT one of the law books bearing the name of Howel Dda, which have come down to us from the Welsh medieval age, is older than the last quarter of the twelfth century, that is, about 250 years after Howel's death. The earliest of all, the **Peniarth MS. 28**,[1] is written in Latin with many Welsh terms, phrases, and short passages left untranslated. Next to this comes the **Peniarth MS. 29** (MS. **A**), sometimes known as the *Black Book of Chirk*, and written in Welsh about 1200. Neither of these professes to be the original codex of the White House, nor does that claim appear to be made by any MS. of the laws now extant.

These Welsh medieval law books bear so strong a general resemblance to one another that it can hardly be doubted but that they are all based on some one ultimate original, which, in our present state of information, we may suppose to have been a 'Book of the White House'.[2] Those written in Welsh, however, certainly fall into three distinct classes, each of which begins with its own peculiar type of preface. They may be distinguished as follows:—

(*a*) Those which refer exclusively to the King of

[1] For a full account of this and other Peniarth MSS., see *Report on Manuscripts in the Welsh Language*, vol. I, Pts. II and III, by Dr. J. Gwenogfryn Evans, printed for the Historical Manuscripts Commission.

[2] *Lleuyr e Ty Guyn* mentioned in the thirteenth-century **Pen. MS. 30**. See *Report on MSS. in Welsh* I. 361, note.

Aberffraw in North Wales,[1] and which give other indications that they pertain to the kingdom of Gwynedd in N.W. Wales, of which Aberffraw was the chief royal residence. Aneurin Owen dubbed them the 'Venedotian Code', that is, the code of Venedotia or Gwynedd, a name with which we need not on the whole quarrel. As it will be necessary, however, to diverge from Owen's other designations, this class will be distinguished here as the Book of Gwynedd. The chief exemplar is the **Peniarth MS. 29** (MS. **A**) referred to above. References to a certain Iorwerth ap Madog[2] indicate his influence as a jurist on this class, but they are such as show that the Book of Gwynedd was regarded as existing before his time.

(*b*) Those which refer exclusively to the King of Dinevwr in South Wales,[3] but are void of any other reference such as would lead one to associate them in any special degree with that Deheubarth of which Dinevwr was held to be the chief royal residence. From a passage in the preface it appears that their original was written not only outside Deheubarth but in Powys and by a Powysian.[4] Is it possible that they represent what Aneurin Owen would have called the 'Powysian Code'? Unfortunately he styled them the 'Gwentian Code' as being the code 'adapted to Gwent or South-east Wales', for which there appears to be no evidence of any kind.[5] A peculiarity of the preface of this class

[1] *Anc. Laws* I. 1–335; II. 1–36. [2] Ibid. I. 104, 218, 292.
[3] Ibid. I. 620–797. [4] See Glossary under *Deheubarth*.
[5] *Anc. Laws* I. viii. Gwent was a patria between the lower courses of the river Usk and the river Wye, included in modern Monmouthshire.

of law book is that it refers its compilation to a certain Morgeneu and his son Cyvnerth. Elsewhere [1] it is Cyvnerth ab Morgeneu who is referred to as a well-known 'jurist', for which reason this class will be distinguished here as the 'Book of Cyvnerth'. The text adopted by Aneurin Owen as the basis of his amalgam of this type of law book is the **Peniarth MS. 37** (MS. **U**), 'not from any superiority but as being the simplest.' [2]

(*c*) Those which refer both to the King of Dinevwr and to the King of Aberffraw,[3] stating expressly that of all the kings in Wales gold is payable to these two only. The King of Dinevwr, however, is mentioned first in order, and there is a special section devoted to him. One of the Dinevwr kings is also mentioned by name, viz. Rhys ab Gruffydd,[4] sovereign of Deheubarth, who died in 1197. There is also found a section dealing with the seven bishop-houses in Dyved,[4] one of the patrias included in the Deheubarth. This class therefore appears to represent a 'Book of Deheubarth'. Unfortunately again Aneurin Owen named them the 'Dimetian Code', that is, the code of Dyved, although there appears to be no reason why they should be confined to this particular patria, and not made to cover the whole of that Deheubarth which was held to be subject to the King of Dinevwr. The preface of this class mentions a certain Blegywryd who is described as the cleric appointed in Howel's convention at the White House to reduce the revised laws to writing. Nothing more appears to be known of this Blegywryd beyond what is

[1] *Anc. Laws* I. 218, 340.
[2] Ibid. I. xxxi.
[3] Ibid. I. 338–617.
[4] Ibid. I. 574; 556–9.

stated in this preface. Hence this particular group of law books may not inaptly be styled the Book of Blegywryd. Aneurin Owen adopted the Cotton MS., **Titus D IX** (MS. **L**), of the second quarter of the fourteenth century,[1] as his representative text of this group. Dr. Gwenogfryn Evans regards the **Peniarth MS. 36**[A] (MS. **O**), as the oldest now known, having been written shortly after 1282,[2] but according to Owen 'the variations in the manuscripts of this class are but few', for which reason he is of opinion that 'they perhaps exhibit the nearest affinity to the original compilation sanctioned by Howel'.[3] It should be noticed that the earliest of all the existing law books bearing Howel's name, viz. the Latin **Peniarth MS. 28**, is of the form of the Book of Blegywryd, as also the important Latin Cotton MS., **Vespasian E XI**, written about 1250,[1] although the name of Blegywryd is absent from both.[4]

The following passage[5] from the preface to the Book of Blegywryd is very suggestive as to these three types of law books, and appears also to throw some light on the puzzling matter of King Howel's dominions.

Guedy hynny yd erchis gwnneuthur tri llifuyr kyureith : vn vrth y lys peunydyaul pressuyl y gyt ac ef ; aral y lys Dineuur ; y trydyd y lys Aberffraw, megys

[1] This date is that of Dr. Gwenogfryn Evans as given in his report on the MSS. in Welsh in the British Museum, the relevant portions of which report (not yet published) he has kindly forwarded to me for perusal.

[2] *Report on MSS. in Welsh* I. 369. [3] *Anc. Laws* I. xxx.

[4] The third old Latin text, viz. **Harleian MS. 1796,** seems to be of the form of the Book of Gwynedd. See Glossary under *taeogtrev*, p. 347 and note 1.

[5] *Anc. Laws* I. 340.

y caffey teir rann Kymry, nyt amgen, Gwyned, Pwys, Deheubarth, audurdawt kyureith yn eu plith vrth eu reit yn wastat ac yn parawt.

After that he ordered three law books to be made: one for the daily court to be always with him; another for the court of Dinevwr; the third for the court of Aberffraw, so that the three divisions of Cymru, to wit, Gwynedd, Powys, and Deheubarth, should have the authority of law amongst them at their need, always and ready.

Here it is clearly implied that the king's daily court was not in Deheubarth but in Powys. The common opinion is that Howel Dda lived in Deheubarth and especially in Dyved,[1] but in the light of the above passage he generally dwells in Powys. Moreover, the manner in which the White House is spoken of as being the king's hunting-lodge 'when he came to Dyved' seems to bear out the same idea. It is true that the preface to the Book of Cyvnerth appears to restrict Howel's dominions outside Powys, and it is curious that Powys appears to be the very division of Wales wherein that compilation had its origin. How to reconcile these apparent contradictions does not at present appear. The above passage would seem to suggest that there were three types of law books, those of Gwynedd, Powys, and Deheubarth respectively, although, as the passage now stands, it means no more than that three copies of one original were made for the three divisions of Cymru. It may be that in time they each underwent such modifications as adapted them more perfectly to the varying

[1] Seeing that he married Elen, daughter of the last king of Dyved, whereby he became immediate ruler of that kingdom.

customs of each division. If, however, in the case of the Book of Cyvnerth, we are dealing with a 'Powysian Code', how shall we explain the mention of Dinevwr and the absence of all reference to any chief royal residence in Powys such as the Mathraval mentioned in later texts?[1] It seems therefore advisable for the time being to abandon 'territorial' designations for the two Dinevwr classes of law books, and to style them after the names of the 'jurists' preferred in their respective prefaces. The designations therefore tentatively proposed for the three kinds of Welsh law books in lieu of those invented by Aneurin Owen are as follows:—

Book of Gwynedd for Venedotian Code,
Book of Cyvnerth for Gwentian Code,
Book of Blegywryd for Dimetian Code.

I

Our present text, the **Harleian MS. 4353** (MS. **V**) belongs to the second of these classes, viz. the Book of Cyvnerth, being, according to Dr. Gwenogfryn Evans,[2] 'the oldest and most important' of this kind. Aneurin Owen had six codices of this class before him, which he denominated **U, V, W, X, Y,** and **Z** respectively. He noticed that some of them closely resembled the Book of Blegywryd, so much so indeed in the case of **Y** and **Z** that he soon ceased to use them in his edition. Two others, viz. **V** (our present text) and **W**, which are very closely allied, also resemble in some respects the Book of Blegywryd, especially **V**, which actually contains the passage on the bishop-houses of Dyved. The leading peculiarity

[1] *Anc. Laws* II. 50, 380, 584. [2] See note 1 on p. x.

of these two MSS., however, is this, that in their prefaces the name of Blegywryd appears in lieu of that of Cyvnerth and Morgeneu, and indeed appears to have been substituted for them. One was almost tempted on this account to distinguish these two codices, **V** and **W**, by some such name as the 'Composite Book of Cyvnerth and Blegywryd', a description which further investigation may yet substantiate. The two remaining codices, **U** and **X**, are much smaller in bulk than the two last, and might be supposed to approximate nearer to the original Book of Cyvnerth. If they were as closely allied as **V** and **W**, one might indeed think so, but they differ considerably in their arrangement, appear to be much condensed, and are both somewhat carelessly written. Their matter is practically all comprised within the present text, the few additions, which each contains, being given in the appendix.

V and W [1]

V = Harleian MS. 4353. Vellum; $7\frac{3}{4} \times 5$ inches; folios 1–3, (4–5), 6–27, (28), 29–45, the three folios in round brackets being insertions on later material in a hand of about 1600, copied from **X**; written according to Dr. Gwenogfryn Evans about 1285 by the same scribe as wrote **Peniarth MSS. 2** and **6 Part iv**, and **Mostyn MS. 117**; 'it is curious that all the MSS. written in the same hand are imperfect'; coloured capitals, generally in red and chocolate alternately; 25 lines to the page

[1] I must again express my obligation to Dr. Gwenogfryn Evans for the invaluable help received from him in drawing up these descriptions of the particular MSS. in question. I have myself examined **U**, **V**, **W**, and **X**. See note 1 on p. x.

(except 16 b and 40 a which have 24 and 26 lines respectively); the first and last pages are so stained and worn that it is difficult to be always certain of the reading; one pagination in ink till folio 37, after which till last folio but one there are two paginations, one in ink (39 to 45), and one in pencil (38 to 44), which last is the official numbering of the British Museum, followed in this present work, the last folio being paginated in ink as 45; half bound in morocco. Most of the marginal index words are in the hand of Jaspar Griffith. 'Liber Humfredi Wanley A.D. 1714' (1 b); 'Sum liber Jaſpar Gryffyth 1586[–1714=128]' (2 a); 'Yma y gellir craffu a gweled dau beth. * 1. Yn gyntaf pan yſcrifenned y llyfr hwn fod yr offeirieid yn berchen gwragedd priawd, o ran bod breint yma wedi ei oſod i ferched offeirieid. 2. Yn ail mae yn gyffelyp yſcrifennu y llyfr hwn cyn gwahardd prîodas ir offeirieid. Yr hon waharddedigaeth a gymmerth rym (?) yn Eglwys Loegr ynghylch y flwyddyn 1100 yn niwedd teyrnaſiad Willm Rufus, edrych fol 44 a' (3 b and 4 a bottom margins. The asterisk refers to 4 a, line 3); 'Rys ap howel ap Jeuan ap gwalter ddugan cof (?)' (18 a right margin from top to bottom); 'Mae yma ddalen yn eiſiau' (31 b and 37 b); 'Timothy Middleton' (32 a); 'Timothy Middleton his booke douth Owe' (43 a).

W = Cleopatra A XIV. Vellum; $6\frac{1}{2} \times 4\frac{3}{4}$ inches; folios 34–107 in pencil pagination; first quarter of the fourteenth century; coloured capitals in blue and red alternately, save that the larger ones are in blue with red foliations; ẏ dotted throughout, and gu for gw; 21 lines to the page, except 55 a from line 5, 55 b from

line 13, 94 a from line 7, 94 b, 95, 107 a from line 9, and 107 b, which were left blank by the original scribe ; portions of the text are in the margins on folios 42 a, 42 b, 57 a and 83 b ; three paginations, two in ink and one in pencil, which last is the official one of the British Museum, followed in this present work ; two and a half lines on 101 b (=**V** 45 a 10–12) are almost stained out by some prudish person; bound in calf along with some Latin MSS. Besides occasional marginal index words, we have ' Liber Cardiff de Confuetudinibus Walliæ ', ' Leges Howeli Dha Wallice,' ' Robertus Cotton Bruceus ' (34 a) ; also much scribbling on folios 43, 44, 55, 94, 95 and 107, wherein occur proper names—' Sciant p*re*ſentes *et* fut*uri* quod Ego Joh*ann*es filli dedo conceſſi in hac p*re*ſenti Carta ' (43 b) ; ' Sciant p*re*ſentes et futuri q*uo*d Ego j*c*h*ann*es (?) vabe ſſ (?) dedi conceſſi ' (44 a); ' Joh*ann*es vechan,' ' Jeu*an* ap phelippe hir dd ap fillippe hir ' (55 a) ; ' Johannes ap gwill (?),' ' Wiſſmus' (?) (55 b) ; ' —vabe rimẏ,' ' Jeu*an* ap dd ap —,' ' Handrod*s* dekerfilly in die martis,' ' Roberto,' ' Th et buon anne coſe nant p*er* ta ' (94 b) ; ' — ap blethyn joꝝ ap r .... ap —,' ' [k]arfiſſ die —' ' Hoeſſ ap — ' (95 b). These names (says Dr. Evans) are in a fifteenth-century hand, but more or less intentionally deleted by rubbing.

Y and **Z**

Y = ' a manuscript presented by the Rev. Mr. Conybeare to the Literary Society of Neath, by whom the use of it for this work [viz. *Ancient Laws and Institutes of Wales*, MDCCCXLI] was kindly afforded to the Editor. It may be attributed to the middle of the four-

'Gwentian Code'. On the whole his edition is trustworthy, following the order of his original and giving adequate notice when he fails to do so. He rarely or never expands contractions, and does not even reproduce them, but in the present case this involves no serious consequences as they are rarely of greater importance than ran for ra*n*n, or edlig for edli*n*g. The following are the only serious discrepancies :—

p. 712, l. 5. abu(ỽch ei)thyr (eu teithi) *for* abuuỽch.

p. 722, l. 13. *Add* Taỽlboꝛt o afgỽꝛn Moꝛuil. dec arugeint y gwerth.

p. 764, l. 29. Section XII is erroneously bracketed, as it appears in **U** 49 a 6–10 as follows :—Or cledir pỽll odyn ar tir dyn araſt heb ganhyat pedeir. k. k'. ageifi perchennaỽc y tir gan yneb ae cladho athri buhyn camlỽꝛỽ yr bꝛen.

X = British Museum Cotton MS. **Cleopatra B V.** Vellum; $7\frac{1}{2} \times 5\frac{1}{4}$ inches; folios 165–222 (222 a 8–22 added by another hand); written about 1350; coloured capitals, generally red and blue alternately, five of which are illuminated, viz. 165 a, 184 b (cut out), 185 a (two on this page) and 200 a; 20 lines to the page; two paginations in ink and pencil, both the same, the latter being the official numbering of the Brit. Museum; ỽ = u or v, and not w; bound with other works in Russian leather. 'Leges Howelli Boni principis Walli(æ) in Lingua Britanica' (165 a); 'Cyfnerth mab Morgeneu yn gyntaf a ſcrifennodd ac a ddoſparthodd y llyfr yma ar y dull ar wedd hon. Jaſp. Gryff. 1600' (165 b); '[——] y gwelir [——] or offeiriaid [——] briodol y [——] [pr]yd hynny' (168 b); the catchwords Moꝛwyn yſtauell in a fish cut

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It will be noticed that none of the codices now extant of the Book of Cyvnerth and the Book of Blegywryd date from before the last quarter of the thirteenth century, probably after the death of Llewelyn ap Gruffydd in 1282. Those which are antecedent to this period are the following, which are enumerated in order of time:—

1. **Peniarth MS. 28.** Latin; 1175–1200.
2. **Peniarth MS. 29** (= MS. **A**). Welsh; Book of Gwynedd; about 1200.
3. **Harleian MS. 1796.** Latin; 1200–1250.[1]
4. **Brit. Mus. Additional MS. 14931** (= **E**). Welsh; Book of Gwynedd; about 1250.[1]
5. **Caligula A III** (= MS. **C**). Welsh; Book of Gwynedd; about 1250.[1]
6. **Vespasian E XI.** Latin; about 1250.[1]

All the earliest and best MSS. extant therefore of the Laws of Howel Dda were written at a time when the Normans had long interfered with Welsh affairs and had taken permanent possession of the majority of the patrias of South Wales. It is very important to bear this in mind, inasmuch as the codices, which are confessedly in a state of flux, cannot fail to reflect the political situation in Wales as it was at the time of writing.

[1] See note 1 on p. x. As to the form of the Latin books see p. x with note 4.

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[1] See note 1 on p. x. As to the form of the Latin books see p. x with note 4.

II

Throughout the twelfth and thirteenth centuries what may be called *Welsh* Wales, as distinct from *Norman* Wales,[1] was divided into the three main divisions of Gwynedd, Powys, and Deheubarth. As the result of the important battle of Mynydd Carn in 1079,[2] Gwynedd and Deheubarth henceforth remained under the rule of the House of Gruffydd ap Cynan and that of Rhys ap Tewdwr respectively. Powys continued as before to be governed by the House of Bleddyn. These three families were all sprung from Rhodri the Great and were consequently of the true Cymric lineage of Cunedda Wledig. *Norman* Wales throughout the same period comprised the patrias of Morgannwg with Gwent, Brycheiniog, and Dyved, being roughly equivalent to the modern counties of Glamorgan with Monmouth, Brecon, and Pembroke respectively. The districts now known as Cardiganshire, Radnorshire, and Flintshire fluctuated, being sometimes held by the Welsh and sometimes by the Normans. Seeing, then, that our earliest codex dates from well within this period, and that its successors clearly show that the codification was subject to continual re-arrangement and other modifications, it must be allowed, as we have said above, that in reading them the political situation as it was in these two centuries is

[1] *Outlines of the History of Wales* by Prof. J. E. Lloyd, 164. See also the valuable article by the same writer in the *Transactions* of the Cymmrodorion Society for 1899–1900, entitled 'Wales and the Coming of the Normans'.

[2] This as well as the majority of other dates in early Welsh history must be regarded as tentative only, until the whole subject of Welsh chronology has been thoroughly examined.

by no means to be disregarded. The law is the law of Howel, but it is the law of Howel as modified and amplified both by the varying customs of different parts of Wales and also by the changes which are taking place throughout three and a half critical centuries in the general life of the people.

What share King Howel had in the codification of Welsh law and custom in the tenth century is not easy to determine, especially as the earliest account of the convention which he is said to have assembled at the White House is over two centuries later than his time.[1] Our earliest chronicle also, the so-called *Annales Cambriae*,[2] completed only a few years after his death, is silent as to any activity he may have displayed in this direction, and contains no reference of any kind to the alleged convention. All the codices, however, agree in associating his name with the formulation of the laws of Cymru, frequently appealing to his authority and indicating the fact when they have occasion to depart from it or to add thereto. This unanimous testimony of the codices is corroborated by the nature of the few facts which are known of his career. By the death of his father and paternal uncles, the sons of Rhodri the Great, he rose steadily in power. He had married Elen, the daughter of the King of Dyved, by which he became king of that country.[3] There is evidence which goes to show that he was by inheritance ruler of Powys, and as we find him

[1] i.e. the preface to **Peniarth MS. 28** (see p. l).

[2] Reproduced by Mr. Egerton Phillimore, together with Pedigrees, &c., in *Y Cymmrodor*, vol. IX. 141–83. This reproduction is indispensable to every student of early Welsh history.

[3] *Y Cymm.* IX. 171, Peds. I, II.

laying claims to portions of Gwent in the far south-east,[1] this, with other indications,[2] makes it almost certain that Brycheiniog, which lay between him and Gwent, was also in his grasp. After the death of his cousin, King Idwal Voel of Gwynedd, in 943, he must have been easily supreme throughout the whole of Wales, although the realm of the king of Morgannwg appears not to have been brought under the sway of the family of Rhodri in the sense that the rest of Wales was subject to that house. Howel therefore between 943 and 950 was clearly in an excellent position to move with regard to the revision and codification of Welsh law and custom, if so minded; and the evidence that he was so minded is ample. In the year 928 he had made a pilgrimage to Rome. He frequently attended the meetings of the Witenagemot of the Wessex kings, for his name appears as witness to several charters ranging from 931 to 949.[3] He was thus clearly on intimate terms with the royal house of Wessex, and was thereby under the direct influence of the traditions of Alfred the Great, not to mention the general effect in the same direction which Asser must have produced on the life of Wales, particularly in Dyved.[4] For Asser would spend six months with Alfred and six months in his own Britannia in his native

[1] *Y Cymm.* IX. 325.

[2] See Glossary under *Deheubarth.*

[3] *Transactions* of the Cymm. Soc. 1905–6, pp. 11–13. It should be stated here however that there was a Howel, king of the West Welsh, flourishing at this time whose name appears in the *Saxon Chronicle* s. a. 926. See Plummer's *Two Sax. Chrs.* II. viii.

[4] Where Howel could hardly fail to have lived, at least at the time when he became its king through marriage.

Dyved.[1] Through the same traditions there was operating also the influence of Charlemagne, to say nothing of this same influence as it may have operated through Howel's own grandfather, Rhodri the Great. Indeed, it can hardly be doubted that the fame and character of Charlemagne, Alfred the Great, and his own grandfather Rhodri acted powerfully on the mind of Howel, whose own life appears to be in emulation of theirs. We find that our earliest Welsh chronicle, accompanied by thirty-one invaluable pedigrees with other material, and attached to a copy of the historical compilation which goes under the name of Nennius, was completed (probably at St. David's)[2] a few years after his death in 950—a fact which points to its having been accomplished under his patronage, if not at his direction. He stands unique among the kings and princes of old Wales as being the only one who is known to have struck coin.[3] His reign was marked by unusual peace. And that he was in general an enlightened and a beneficent ruler we need no surer proof than the noteworthy fact that he is known in history as Howel the Good. It is only, however, as seen in the general history of Wales up to his time that the significance of his reign becomes apparent, how in particular it marks a noteworthy advance in the emergence of the entity we now know as Wales from the conditions which prevailed in the dim centuries of Roman Britain. It would require far more space than is at our present command to provide any adequate presentation of this subject, even if this were as yet possible. The main outlines, however, of the story are quite clear.

[1] Stevenson's *Asser*, pp. 64, 65. [2] **Brit. Mus. Harleian MS. 3859.**
[3] *Transactions* of Cymm. Soc. 1905-6, pp. 1–30.

III

Roman Britain was treated as a single province till Severus (who died in A.D. 211) divided it into two, called Lower and Upper Britain, *Britannia Inferior* and *Britannia Superior*,[1] so that henceforward the term Britannia came to be used not only for the island or even for Roman Britain, but also for *portions* of Roman Britain which was now known as *Britanniae* or the Britains. Dion Cassius [2] gives us to understand that the legions at Caerlleon on the Usk and Chester on the Dee, were in Upper Britain, while that located at York was in Lower Britain. As the Romans, like other people, allowed the ready test of running water to decide what was upper and what was lower, it is natural to suppose that Upper Britain was mainly that part of Roman Britain which the legions had to approach by marching in the direction of the sources of the Thames and of the streams which meet to form the Humber. When, however, Upper and Lower Britain came to be distinguished as provinces, the question of what was expedient would also play its part in the new arrangements. And as the territory north of Chester would go more conveniently both for geographical and military reasons with that north of the Humber, the whole of this district falling under the surveillance of the official who resided at York, which we know to have been in Lower Britain, it is in no way improbable that Upper Britain as a province would be entirely excluded from what is now the north of England

[1] Herodian III. 24.

[2] lv. 23. See Rhŷs's *Celtic Britain*, 3rd ed. 97, &c.; also *The Welsh People*, 103, &c.

and would be confined to a territory south of Chester and including it. This then leaves us the country around the upper reaches of the Thames, and all to the west of it, including Wales *plus* the Devonian peninsula. Without for the moment attempting to define closely its eastern boundary we identify Upper Britain, *Britannia Superior*, with the territory west of a line drawn from Chester (which is included) to the Wiltshire Avon or thereabouts. The western portion of the Devonian peninsula, especially the country beyond the river Exe, was one of the least Romanized parts of Roman Britain, and Wales being a purely military district was similar in this respect, so that they would not inappropriately go together, being connected by the more Romanized region round about the estuary of the Severn.[1] In 297 Diocletian divided Roman Britain into four provinces instead of two and called them *Britannia Prima*, *Britannia Secunda*, *Flavia Caesariensis*, and *Maxima Caesariensis*. As the names clearly imply, we have here nothing more than a renaming of the two old provinces into Britannia and Caesariensis, which are subdivided into Prima and Secunda, and Flavia and Maxima respectively. And as it is certain that Cirencester was in Britannia Prima,[2] we conclude that by Diocletian's arrangement Upper Britain became exclusively known as Britannia, whilst Lower Britain was given the new name of Caesariensis. Moreover, as Cirencester was in Britannia Prima, we would

[1] Prof. Haverfield's *Romanization of Roman Britain*, 8 and note 2, 27.

[2] An inscription found near Cirencester proves this. *Eng. Hist. Review*, July, 1896.

also conclude that it was the Severn Sea which was the cause of the subdivision, and that therefore Wales was included in Britannia Secunda. Each of these Britannias was ruled by a governor called *praeses* or president, but the military command was in the hands of another official, who was called the *Comes Brittaniae*.

Whether the reasoning just elaborated will be substantiated or otherwise by fresh discoveries, this at least is certain, that it is unquestionably to the kings and ecclesiastics of the smaller Britannia which we have just delineated that St. Gildas, who died after the middle of the sixth century, addresses his well-known *Epistola*.[1] Beginning with the words *Reges habet Britannia, sed tyrannos* (Britannia hath kings but they are tyrants), he proceeds to address five of the principal ones by name, commencing with him of Devon, and going in regular order until he reaches him of Anglesey, whom God hath 'made

[1] I would refer the reader at this point to my articles on the authorship of the *Excidium Britanniae* as distinct from the *Epistola Gildae* in the *Celtic Review* (Edinburgh) for April, July, and October, 1905; also in the *St. David's College Magazine* for December, 1904. Mr. E. W. B. Nicholson has replied in the *Celtic Review* for April, 1906, in an article which for the moment can well be left alongside of the original contributions. The contention is that the first twenty-six chapters of the work, now commonly attributed to Gildas, formerly constituted a distinct book known as *Excidium Britanniae*, which was written by a 'Roman' Briton towards the close of the seventh century somewhere in the neighbourhood of the mouth of the Severn. This work was considerably 'edited' by some one who ignorantly or deliberately misunderstood it, probably both. In this form it passed into the hands of Bede, who used it as his chief and almost only authority for what he had to say of fifth-century Britain. Almost all that Bede professes to know of this period is taken from the *Excidium*, which he seems to ascribe to Gildas (*H. E.* I. 22), although he gives no evidence that he was familiar with the genuine work of that monk, viz. the *Epistola Gildae*, to which the *Excidium* was subsequently prefixed.

superior to almost all the kings of Britannia both in kingdom and in stature', Maelgwn Gwynedd, *insularis draco*, dragon of the Isle of Mona.[1] This famous king, who was the head of the house of Cunedda Wledig, is also said by Gildas to have had as instructor one who is described as 'the refined teacher of almost the whole of Britannia',[1] a statement which with the other indications makes it quite clear that the Britannia, with which St. Gildas and his readers are familiar, is neither the island nor Roman Britain, but that western Britannia in Britain which I have given reason to show was the *Britannia Superior* of the Romans to which afterwards the term Britannia became more exclusively applied.

For it must not be supposed that the Roman provincial system in Britain crumbled away at the departure of the legions from the island. The divisions had been far too long established to perish in a night, especially those into Upper and Lower Britain, but it is probable in view of the troubles, which would afflict the land both from within and without, that the leading civil officials had to give way to the military governors, who alone persisted to protect the Roman tradition. These were the *Dux Britanniae* in the north, now probably in charge of the land from the Wall of Hadrian to the Humber and Mersey, constituting perhaps one of the provinces of Caesariensis or Lower Britain; the *Comes Littoris Saxonici* in the south-east, from the Wash to the Wiltshire Avon or thereabouts, now likewise in probable charge of the whole of the other province of Caesariensis, and finding suc-

[1] *Epistola Gildae*, cc. 34–36 (*Chr. Min.* III. pp. 41–7).

cessors in the Saxon and Anglian Bretwaldas ;[1] and lastly the *Comes Britanniae* in the west protecting the whole of Upper Britain, or, as it was now called, Britannia.

This Britannia, by the withdrawal of the legions from Chester and Caerlleon, became exposed to the incoming of Picts and Scots, which were the general names given by the Romans to the barbarians who dwelt beyond the Wall of Hadrian and in Ireland respectively. Given that a people dwelt beyond the Wall, it would be commonly classed with the Picts whether it was *racially* Pictish or otherwise. These two peoples entered Britannia from over the water,[2] the Scots invading the west coast and effecting settlements in various districts ;[3] and the Picts starting from due north and landing on the seaboard from Anglesey to the mouth of the river Dee. Owing to the limitation of the term Picts in later times

[1] Bede's *Ecc. Hist.* II. 5 ; *Saxon Chronicle* under 827 ; Stevenson's *Asser*, 147, note 1.

[2] 'Duabus primum gentibus *transmarinis* vehementer saevis, Scotorum a circione, Pictorum ab aquilone calcabilis.' *Excidium Britanniae*, c. 14 (Mommsen's *Chr. Min.* III. p. 33). Bede, who bases almost everything he has to say concerning the early centuries of post-Roman Britain on the *Excidium*, and indeed incorporates whole passages into his text, completely misunderstands the term *transmarini* as applied to the Picts, which he explains as being applicable to them in that they came from beyond the Firths of Forth and Clyde (*H. E.* I. 12). The only part of southern Britain which could be approached *over the water* from the north-west and the north is North Wales, which proves that the Britannia underlying that of the 'edited' *Excidium*, which came into Bede's hands, was the Britannia of the genuine Gildas, including Wales *plus* the Devonian peninsula.

[3] *Vita S. Carantoci* and *Vita S. David* in Rees's *Cambro-British SS.* pp. 97, 101, 124 ; the *De Situ Brecheniauc* and *Cognacio Brychan* in *Y Cymmrodor*, vol. XIX ; the *Hist. Britt.* (*Chr. Min.* III. 156). See also Bury's *Life of St. Patrick*, 325.

to the people properly so called, the fact was lost sight of that the Picts, who entered Britannia at this period, were no other than those who are called in Welsh literature *Gwyr y Gogledd*, the Men of the North,[1] including Cunedda and his Sons, who occupied the districts lying between the river Dee and the river Teify, having Scots to their north-west and south-west, and the original inhabitants (also interspersed with Scots) in occupation of the land south and east of the Dee and Teify.[2] The 'Men of the North' were almost certainly for the most part Britons both by race and language, but all who were free amongst them called themselves at a later period, even if not already, by the name Cymry, that is, compatriots.

[1] Skene's *Four Anc. Bks.* I. 165–83.

[2] It is very noteworthy and confirms the view expressed above that the Picts as a distinct race of northern invaders in Wales are nowhere mentioned, as are the Scots, in early Welsh literature outside the *Excidium Britanniae* and works influenced by it. Thus the only reference to them in the *Book of Llandâv* is in the Life of Teilo (pp. 99, 100), where the 'Historia Gildae' (i. e. the *Excidium*) is expressly referred to as the authority. There is no reference whatever to them in the *Cambro-British Saints*. It appears, however, that the identity of the invading Picts and the Cymry was not completely forgotten, for in the **Peniarth MS. 118** the statement appears that 'the Picts were none other than the old Cymry' (*nid oedhynt y Picteit onyd yr hen Gymry*). *Rep. on MSS. in Welsh* I. 724.

'Hec sunt nomina filiorum Cuneda quorum numerus erat IX: Typiaun primogenitus qui mortuus in regione que uocatur Manau Guodotin et non uenit huc cum patre suo et cum fratribus suis pre[dictis]; Meriaun filius eius diuisit possessiones inter fratres suos; ii, Osmail; iii, Rumaun; iiii, Dunaut; v, Ceretic; vi, Abloyc; vii, Enniaun Girt; viii, Docmail; ix, Etern.

'Hic est terminus eorum a flumine quod uocatur Dubr duiu usque ad aliud flumen Tebi et tenuerunt plurimas regiones in occidentali plaga Brittanniae.' These valuable sections are appended to the Pedigrees which follow the *Annales Cambriae* in **Harleian MS. 3859** (*Y Cymm.* IX. 182–3).

Cunedda is one of the very few to whom Welsh literature assigns the rare title of *gwledig*,[1] a term which denotes the ruler of a territory, apparently as distinct from that of a community of persons, which is a very important distinction in view of 'tribal' custom. The expression *Cunedda Wledig* in this case would point to Cunedda as a ruler of territory (*gwlad*), whilst *Cunedda and his Sons* would indicate his character as a 'tribal' king. Almost all who are known to have borne the title of gwledig can be proved to have lived within a century or so about the end of Roman rule in Britain. The three best known, Maxen, Cunedda, and Emrys, are all credited with being in some way connected with the Roman officialdom or race, so that there can be little doubt that gwledig is a Welsh rendering for a Roman title, perhaps the *Comes Britanniae*. Maxen, who was very early confounded with the usurper Maximus, is associated with the three military centres of Caerlleon, Carmarthen, and Carnarvon. He marries Elen, daughter of Eudav,[2] into

[1] In the indices to the Oxford *Red Book of Hergest* there are about ten names associated with this title, of the majority of which nothing whatever seems to be known. They are nearly all, however, made contemporaries of persons who are known to have lived before 577. Thus *Tared Wledig* is described as the father of *Twrch Trwyth*, who appears in the tale of *Kulhwch and Olwen* as the wild boar pursued by Arthur and his men (Oxford *Mab.* 123, &c.).

[2] See the tale entitled *Breudwyt Maxen Wledic* (Oxford *Mab.* 82–92), in which it is amply evident, if the author's identification of Maxen with Maximus is eliminated, that Maxen is a dweller in Britain. The Welsh word for Rome, viz. *Rhufain*, older *Rumein*, is from Romania and not from Roma. This fact will explain many a marvel in old Welsh literature of journeys to the Roman *city*. It is curious that Geoffrey does not bring Arthur to the city of Rome, although he brings him as far as the Alps (*Hist. Reg. Brit.* X. 13; Oxford *Brut*, 229), so that it is by no means improbable that what

whose family Cunedda marries at a later date. Emrys Wledig, otherwise known as Ambrosius Aurelianus, is associated with the patria of Glywysing[1] in south-eastern Wales, and was a contemporary of Vortigern, on one of whose sons he as overlord of 'all the kings of the Britannic race' bestows the two patrias of Buallt and Gwrtheyrnion in the modern counties of Brecon and Radnor.[2] Cunedda comes in point of time after Maxen and apparently before Emrys. His immediate ancestors all bore Roman names, and one of them was almost certainly a Roman official.[3] His great achievement in Wales was the crushing of the Scotti,[4] and it may be

Geoffrey had before him was an account of Arthur's wars in Romania, that is, some part of Britain where the Roman interest was sufficiently strong to cause it to be distinguished as Romania. The word actually appears in the *Excidium*, ch. 7 (*Chr. Minora* III. 30).

[1] 'Et ipse [i.e. Vortigern] legatos ex consilio magorum per universam Brittanniam misit utrum infantem sine patre invenirent. Et lustrando omnes provincias regionesque plurimas venere ad campum Elleti qui est in regione quae vocatur Gleguissing. . . . Et rex ad adolescentem dixit, Quo nomine vocaris? Ille respondit, Ambrosius vocor, id est, Embreis Guletic ipse videbatur. Et rex dixit, De qua progenie ortus es? At ille Unus est pater meus de consulibus Romanicae gentis.' *Hist. Britt.* c. 41, 42 (*Chr. Min.* III. 182, 186).

[2] 'Pascent qui regnavit in duabus regionibus Buelt et Guorthegirniaun post mortem patris sui [i.e. Vortigern] largiente Ambrosio illi qui fuit rex inter omnes reges Brittannicae gentis.' *Hist. Britt.* c. 48 (ibid. III. 192).

[3] Cunedda, son of Eternus, son of Paternus, son of Tacitus. *Y Cymm.* IX. 170. Paternus is given the epithet Peisrudd, or him of the red tunic. *Celtic Britain*, 3rd ed. 118.

[4] 'Filii autem Liethan obtinuerunt in regione Demetorum et in aliis regionibus id est Guir Cetgueli donec expulsi sunt a Cuneda et a filiis eius ab omnibus Brittannicis regionibus.' *Hist. Britt.* c. 14 (*Chr. Min.* III. 156).

'Mailcunus magnus rex apud Brittones regnabat id est in regione Guenedotae quia atavus illius id est Cunedag cum filiis suis, quorum numerus octo erat, venerat prius de parte sinistrali, id est,

that it was on this account he became recognized as gwledig. The occupation of so much land, however, by his followers could hardly have been acceptable to the older inhabitants, especially to the *Romani* about the estuary of the Severn, whose supremacy would now be constantly challenged by these new comers. From this time also dates a close connexion between North Wales and that further and transmarine North whence Cunedda and his Sons had come, a connexion which can be traced for centuries afterwards.[1] It is possible that Cunedda may have been a gwledig before he entered Wales, and that he might even have held the post of *Dux Britanniae*,[2] which implied the military leadership of the northern province, but the place and time in which he lived, his 'uncouth' name, and the so-called 'tribal' character of his settlement in Wales, all mark him as a 'barbarian' who may indeed have received honours from the imperial government, but only as the usual last and desperate remedy in the face of a ruin which was inevitable. The fact, however, remains that the House of Cunedda henceforth continued supreme in Wales for nine centuries, providing the Welsh with the

de regione quae vocatur Manau Guotodin . . . et Scottos cum ingentissima clade expulerunt ab istis regionibus et nusquam reversi sunt iterum ad habitandum.' *Hist. Britt.* c. 62 (ibid. III. 205–6).

[1] See, for instance, the remarkable passage in the Book of Gwynedd, where Rhun, son of Maelgwn Gwynedd, is described as fighting in the North, apparently on the banks of the river Forth (*Anc. Laws* I. 104; *Celtic Britain*, 3rd ed. 126). Add to this the exploits of Cadwallon and the North Welsh usurper Cadavael between the Humber and the Forth. *Hist. Britt.* cc. 61, 64, 65 (*Chr. Min.* III. 204, 207–8); *Celtic Britain*, 3rd ed. 131–5.

[2] *Celtic Britain*, 3rd ed. 118–20.

greatest names in their history for the whole of that period. With its advent in Britannia about the end of the fourth century Welsh national history commences, and with the death of its last important representative, Llewelyn ap Gruffydd, in 1282, the first half of the same history closes.

The occupation of the northern and western portions of Britannia by Picts and Scots threw the old population of south-eastern Wales and the country between the Severn Sea and the Wiltshire Avon into a state of alarm. The Britons of the Devonian peninsula began to migrate in large numbers to Armorica on the mainland, where they founded Britanny. 'Already in 469 we find Apollinaris Sidonius speaking, as a matter of course, of the inhabitants of that region as Britons.'[1] In this way the south-eastern portion of Britannia beyond the Severn Sea was thinned of its population and thereby made ready for the West Saxon victory of Deorham in 577, which brought the old Roman province of Upper Britain definitely to a close and at the same time exposed the whole of the Devonian peninsula to that process of Saxonization which does not even yet appear to be complete. The Britons west of the Severn, on the other hand, are found in the third decade of the fifth century torn into two factions, the one under the celebrated Vortigern and the other under Ambrosius Aurelianus or Emrys Wledig.[2]

[1] Hodgkin's *Political Hist. of England* to 1066, p. 106, and also note, where the reference is given as Ep. i. 7. See also *Y Cymmrodor* XI. 69.

[2] 'Guorthigirnus regnavit in Brittannia et dum ipse regnabat urgebatur a metu Pictorum Scottorumque et a Romanico impetu nec non et a timore Ambrosii.' *Hist. Britt.* c. 31 (*Chr. Min.* III. 171).

Vortigern is found in the country east of the river Usk and north of it along a line drawn from about the town of Monmouth to that of Llanidloes;[1] and Ambrosius, as we have already seen, in Glywysing, roughly equivalent to modern Glamorganshire. Things reached a long-remembered crisis when Vortigern in the fourth year of his reign, being the year marked by the consulship of Felix and Taurus, that is, A.D. 428, invited the Saxons[2]

[1] Vortigern was the founder of the royal stem of the little kingdom of Gwrtheyrnion (in modern Radnorshire), which is called after his name (Gwrtheyrn). He therefore stands to Gwrtheyrnion as Brychan to Brycheiniog, Glywys to Glywysing, Ceredig to Ceredigion, and so forth. In other words, he is clearly one of the founders of the numerous little patrias or kingdoms into which we find post-Roman Wales divided. His father and grandfather bear the Roman names of Vitalis (Guitaul) and Vitalinus (Guitolin) respectively, being traditionally connected with the city of Gloucester. *Hist. Britt.* cc. 48, 49 (*Chr. Min.* III. 192–3). Geoffrey of Monmouth describes him as *consul Gewisseorum*, represented in the Welsh version by *iarll oed hwnnw ar Went ac Ergig ac Euas* (earl was he over Gwent and Erging and Ewyas). *Hist. Regum Brit.* VI. 6; Oxford *Brut*, 127. We find elsewhere a *dux Wisseorum* given in the Welsh as *iarll Ergig ac Euas*; and Cadwaladr's mother, who is in the Latin described as sprung *ex nobili genere Gewisseorum*, is in the Welsh *wreic uonhedic o Euas ac Ergig* (a noble lady of Ewyas and Erging). *Hist. Reg. Britt.* V. 8, XII. 14; Oxford *Brut*, 109, 252.

Erging, in English Archenfield, is the district now in Herefordshire west of the river Wye. In early times it must have included the whole of the territory from Monmouth to Moccas, east of the river Munnow and the river Dore. Ewyas lay to the west of Erging, having the river Dore as its eastern boundary as far, perhaps, as the river Grwyne Fawr. Gwent was the district south of Erging and Ewyas (which were known as 'the two true sleeves of Gwent uch Coed'), between the river Usk and the river Wye in modern Monmouthshire. Owen's *Pembrokeshire* I. 199, n. 5, 208, n. 1; III. 264, note E. As Glywysing, in which the boy Ambrosius Aurelianus was discovered, includes the territory *west* of the river Usk as far as the western confines of Gower, we may roughly locate Vortigern east and north of the river Usk, and Ambrosius west and south of it.

[2] 'Guorthigirnus autem tenuit imperium in Brittannia Theodosio

of the 'Saxon Shore' to his assistance. The details of the story have been rendered obscure by the misconceptions[1] of later times, which transfigured Vortigern into a King of Britain who received continental supplies in the island of Thanet in order to withstand enemies who were threatening his country at the Wall of Hadrian! Vortigern's invitation to the Saxons has consequently been magnified out of all reason, and completely torn from its true setting. It was certainly a blow aimed at the *Romani* of Britannia, which appears to have met with no small success seeing how the memory of Vortigern was afterwards execrated; and it is clearly one of the remnant of the Roman faction who is originally responsible for the *Excidium Britanniae* of the pseudo-Gildas towards the close of the seventh century.

The office of *gwledig*, like that of the English *bretwalda*,

et Valentiniano consulibus et in quarto anno regni sui Saxones ad Brittanniam venerunt Felice et Tauro consulibus quadringentesimo primo anno [a passione] domini nostri Iesu Christi.' *Hist. Britt.* c. 66 (*Chr. Min.* III. 209 *cum apparatu critico*). 'Vortigern, moreover, was ruling in Britannia when Theodosius and Valentinianus were consuls [i.e. 425], and the Saxons came to Britannia in the fourth year of his reign, when Felix and Taurus were consuls, and in the 401st year from the [Passion] of our Lord Jesus Christ [calculating according to Victorius of Aquitaine, that is, 28 + 400 = A.D. 428].' See the article entitled 'The *Exordium* of the "Annales Cambriae"' by Mr. Alfred Anscombe in *Ériu* (January, 1908), where Mommsen's text of the *Hist. Britt.* c. 66, is subjected to severe criticism.

[1] These misconceptions originated with the 'edited' copy of the *Excidium Britanniae* placed in Bede's hands, where Britannia was ignorantly or maliciously identified with Roman Britain, or rather with the island of Britain! It cannot be too much insisted upon that we learn from the *Excidium Britanniae* almost all that Bede knew or chose to know of fifth-century Britain, and that the former therefore, and not the latter, is the 'original authority' with which the student has to deal in his researches into this period of history.

does not appear to have passed from father to son. None of the descendants of Cunedda is known to have held it after Cunedda himself, not even the powerful Maelgwn. It certainly involved some sort of overlordship extending over all the kings of a given territory, and it is won by such military prowess as would ensure the protection of that territory, theoretically perhaps of Britannia.[1] Cunedda protects Britannia from the Scots. Emrys likewise protects Britannia from the anti-Britannic policy of Vortigern and his allied Saxons. It represents the Roman tradition as opposed to the barbaric or 'tribal' interest of the native kings. And perhaps, above all, it in some way symbolizes the unity of Britannia, which in this case is what every *gwledig* would seek to preserve as the Roman legacy handed over to his special care. It would devolve

[1] Cf. the description of Ambrosius as 'rex inter omnes reges Brittannicae gentis'. *Hist. Britt.* c. 48 (*Chr. Min.* III. 192). Also the passage in *Maxen's Dream* (Oxford *Mab.* 89), where Elen, on the morning after her marriage with the *gwledig*, being asked to mention the *agweddi* she desired, demanded 'ynys prydein yw that o vor rud hyt ym mor Iwerdon ar teir rac ynys y dala dan amherodres ruuein a gwneuthur teir prif gaer idi hitheu yn y lle y dewissei yn ynys prydein', which Lady Guest translates 'the Island of Britain [Britannia] for her father from the Channel to the Irish Sea, together with the three adjacent islands [that is, presumably, Wight, Anglesey, and Man], to hold under the empress of Rome; and to have three chief castles made for her in whatever places she might choose in the Island of Britain [Britannia].' The three castles or *caers* mentioned are Caermarthen, Caerlleon, and Caernarvon. Surely all this implies that Eudav, Elen's father, is to hold the whole of Britannia as *gwledig* under the emperor. Bede also, in the account which he gives (*H. E.* II. 5) of the overlords, who in the *Chronicle* are called Bretwaldas, describes them as the kings who ruled over all the southern provinces which are divided from the northern by the Humber, &c. ('qui tertius quidem in regibus gentis Anglorum cunctis australibus eorum prouinciis, quae Humbrae fluuio et contiguis ei terminis sequestrantur a borealibus, imperauit').

on him to guard Britannia against all invasion and insult whether from the west, north, or east. Hence, when we read of Arthur being chosen to act for the kings of the Britons as their *dux bellorum*, we cannot be far wrong in suspecting that we have here the historic basis of that hero's renown. That he is never styled *gwledig* is true, but such equivalents as *Arthur Miles*, *Dux Bellorum*, *Penteyrned* (Chief of kings), and even *Ameraudur* (Imperator), are sufficient to assure us of the nature of his office.[1] It is expressly stated that there were many of more noble descent than himself, which is corroborated by the absence of his pedigree in all lists prior to Geoffrey of Monmouth's romance.[2] He was killed at Camlan ten years before the death of Maelgwn Gwynedd, and therefore shortly[3] before St. Gildas wrote his *Epistola*. It is significant that in this work there is a total absence of

[1] See Sir John Rhŷs's Introduction to Malory's *Le Morte D'Arthur* in the *Everyman's Library*.

[2] 'Et licet multi ipso nobiliores essent ipse tamen duodecies dux belli fuit' (*Chr. Min.* III. 199, MSS. **M** and **N**).

[3] That is, assuming that the two following *anni* are to be reckoned from the same initial year. 'Annus XCIII. Gueith Camlann in qua Arthur et Medraut corruerunt. Annus CIII. Mortalitas magna in qua pausat Mailcun Rex Guenedotae.' *Ann. Camb.* (*Y Cymm.* IX. 154–5). The following will assist us to determine the period we are dealing with. It appears from the *Vitae* that St. David was born in the thirtieth year after St. Patrick went to Ireland as Bishop, which makes 433 + 29 = 462; and this date is confirmed by MS. **B** of the *Ann. Camb.*, which places David's birth opposite Annus XIV. For if this be computed from the false Bedan date of the Saxon Advent, we get 449 + 13 = 462. We may therefore regard A.D. 462 for David's birth as tolerably well established. St. David was a descendant of Cunedda Wledig, but whether in the fourth remove like Maelgwn or in the third is uncertain. His father was Sant or Sanddef, who was the son either of Cedig ap Ceredig ap Cunedda, or of Ceredig ap Cunedda. The expression 'Dewi Sant' for Saint David appears to be a late misreading of Dewi ap Sant, the position of Sant being also apparently unique in Welsh hagiography.

any sign of fear or apprehension as to external enemies on the part of Britannia, whence we may safely gather that Arthur had not lived in vain.

The old provincial system of Roman Britain, however, was of necessity doomed to disappear. It ran on for a while by means of the power which had set it in motion, but, as that power was generated from without and not from within, its cessation was bound to bring the system to an end. With the removal of external pressure, internal forces began to bear on the situation and later to control it. Chief among these in the Britannia of the west was the reappearance, and, as it were, the renewed activity of native and primitive modes of life such as those which Julius Caesar had attempted to portray five centuries before. These, of course, could not but have undergone modification, but they were not obliterated. There is evidence to show that archaic social conditions, such as are associated with matriarchy and totemism, still lingered on, notwithstanding the Roman régime and the growth of Christianity.[1] Throughout the fifth century we discern Wales dividing or already divided into a number of small kingdoms, which remain very much the same till Norman and post-Norman times. They war against one another, like the Saxons against the Jutes of Kent and Hampshire or against the Angles, the smaller and weaker kings seeking to preserve their independence, and the stronger kings anxious to make themselves paramount. Add to this the invasions from the west and north, the emigration of the Bretons,

[1] Rhŷs and Jones's *The Welsh People*, 36–74 ; *Y Cymmrodor* XIX. 20–3.

the isolation from the civilizing centres of the mainland and the consequent decay of commerce and culture—and we have ample explanation of the increasing difficulties of maintaining the old official unity of Britannia together with the final abandonment of the same.

Moreover, if the official unity of Britannia was impossible, much more so was any national unity of which it might have been capable, were it only for geographical reasons. Even officially it had apparently been found necessary to divide it into *Prima* and *Secunda*. A state west of a line drawn from the Dee to the Wiltshire Avon [1] or thereabouts, divided as this territory is by the Severn Sea and exposed along the whole of its eastern boundary to hostilities from the English lowlands, was an absurdity. It tended to part asunder of itself. Sooner or later a strong attack from the east would capture the Severn shore from Gloucester to Bristol, which eventually took place in 577, the year of the Battle of Deorham by which Gloucester, Cirencester, and Bath fell into the hands of the West Saxons. Thus the unity of Roman Britannia became definitely a thing of the past. Henceforth Wales is free to evolve its own life. The unity of

[1] *Avon* being the generic Welsh word for 'river' there can be little doubt that the Wiltshire Avon was at one time a boundary line between Welsh and non-Welsh peoples, as would be the case also with regard to the Bristol and Tewkesbury Avons. The presence of Britons in the district roughly enclosed by these Avons is convincingly evident. The western boundary of the Saxon shore with its Saxon inhabitants is uncertain. If *Portus Adurni* is Porchester, we certainly bring it as far west as the Solent. In any case, it is significant that the earliest clashing of Britons and Saxons is traditionally stated to have taken place in this neighbourhood in the country immediately east of the river Avon (*Sax. Chr.* s. a. 495, 501, 508, 514, 519, 527, &c.).

Cymric Britannia will now replace that of Roman Britannia, with this difference, that the latter was possibly never more than an official idea to be preserved, whereas the former becomes a national ideal to be attained.

It must not be supposed, however, that the memory of the Roman Britannia of the fifth century was lost, for it is this Britannia of the 'Roman' which becomes the Britannia of Romance. Its traditions, clustering around the figure of Arthur, become transfigured into a great national dream, a kind of golden age in the past, which grows more and more radiant in the minds of the Britons as they contrast it with the comparative insignificance of their actual position in the world. In Wales it had two very debilitating effects. In the first place, by putting the golden age in the past it made the Welsh regard themselves as decadent, a notion of course which their enemies never failed to encourage. So intensely indeed was this sense of racial decay felt that it forced into existence the counter-notion of a return of Arthur, a kind of messianic dream, which served to counterbalance the depressing and devitalizing effect of the other. In the second place, by substituting romance for history, it has surreptitiously concealed the steady and unbroken development of Cymric nationality from the day that Cunedda and his Sons established themselves in Wales at the commencement of the fifth century. Not only have authentic traditions been distorted to make them fit with the romance, not only has the memory of important historic events been for ever lost, but the very idea of the evolution of Wales from the primitive little kingdoms of the fifth century has been blurred in the national

consciousness. It would be difficult to find a story more clear and simple in its main outlines than the growth of modern Wales from its earliest conscious beginnings in the fifth and sixth centuries, where we discern a number of small patriotic communities gradually cohering as they become more and more conscious of their common life. But when for all this there is substituted a golden age wherein Britannia is converted into the Isle of Britain and the Britons masters of the same from end to end; where wicked Vortigern calls in the heathen from Germany, who drive the Britons pell-mell from the eastern districts of England into the midlands, and out of the midlands into Wales, there to relapse into barbarism; where every step in the Cymric advance from age to age, marked by such names as Cadwallon, Gruffydd ap Llewelyn, and the post-Norman princes, is regarded as a convulsive effort of a dying people to regain some of the glory of the past—it can readily be understood how the history of Wales has suffered and how its national vigour has been enfeebled.

After the death of Arthur, who is commonly reputed to have perished in a civil war, we hear of no other military leader whom we may regard as the *gwledig* of Britannia in power as well as in title (that is, allowing that Arthur did really bear the title). Aurelius Caninus, one of the five kings addressed by Gildas, is also known as Cynan Wledig,[1] so that it is possible that he was regarded as one of Arthur's successors. One gathers from the *Epistola* that he ruled east of Devon in the

[1] *Hist. Reg. Brit.* XI. c. 5; Oxford *Brut*, 233.

country 'between the Severn Sea and Poole Harbour',[1] which was the part of Britannia where, with the south-east of Wales, the Roman interest was strongest. As late as the close of the seventh century it is still possible for a writer in that neighbourhood to be conscious of Roman imperial sentiment and to speak of Latin as *nostra lingua*. In view of the general decay of things Roman his life is embittered. The descendants of Ambrosius are still there but how 'greatly degenerated from their ancestral nobleness'![2] In this neighbourhood therefore we should perhaps expect the office of *gwledig* to linger on until the catastrophe of the year 577. But already, with the death of Arthur, the centre of political interest in Wales has passed permanently in the person of Maelgwn Gwynedd to the House of Cunedda. Henceforth the political history of Wales may be treated quite apart from that of the Devonian peninsula, although the actual cleavage did not take place till the Battle of Deorham.

At the time when Gildas writes his *Epistola*, Maelgwn Gwynedd is certainly the leading king in Wales as was afterwards his son Rhun.[3] In the seventh century also we find the House of Cunedda holding the same commanding position in the person of Cadwallon [4] (the fifth in

[1] Rhŷs's *Celtic Britain*, 3rd ed. 107.

[2] *Excid. Brit.* c. 25 (*Chr. Min.* III. 38, 40).

[3] In addition to the remarks of Gildas in the *Epistola*, chs. 33–6 (*Chr. Min.* III. 44–8) and of the author of the *Historia Brittonum*, ch. 62 (ibid. III. 205), see the traditions of Maelgwn as supreme king (*Anc. Laws* II. 48–50, 584) and his exploits in different parts of Wales as recorded in the *Vitae Sanctorum* (Rees's *Cambro-British SS.*). As to Rhun, see *Anc. Laws* I. 104–5 and the *Vita S. Cadoci* (*Cambro-Brit. SS.* 52–5).

[4] Skene's *Four Ancient Books of Wales* II. 431–5, where the exploits of Cadwallon in different parts of Wales are referred to.

descent from Maelgwn) who was killed by Oswald in 635. Between Rhun and Cadwallon, however, the supreme power may have passed for a while into the hands of the house of Cadell Ddyrnllug of Powys, for we find Cynan Garwyn, the head of that family, battling against Anglesey, Dyved, Glywysing, and Gwent.[1] It is this house also which appears to have withstood Ethelfrith of Northumbria at the Battle of Chester in 617, in which Selyf ap Cynan Garwyn fell. This event was famous in ancient times because of the slaughter of about 1,200 monks of Bangor Iscoed, which was an incident of the fight.[2] It has become famous in modern times because of 'the decisive character which it has been the fashion to ascribe to it of late'.[3] For it is nowadays commonly and even dogmatically asserted that it divided the Britons of the North from those of Wales, whereas there is no evidence forthcoming that these were ever united *by land*. Late Glamorganshire legends ascribe the name of Teyrnllwg[4] to a supposed Cymric patria lying apparently between the river Dee and the river Derwent in Cumberland, a name based on erroneous etymology as to *Durnluc* in *Catel Durnluc*, that is, Cadell Ddyrnllug, the king who founded the royal stem of Powys.[5] But

[1] Skene's *Four Ancient Books of Wales* II. 173, 447; *Cambro-Brit. SS.* 79; Owen's *Pembrokeshire* I. 222, note 2; III. 281.

[2] 'Annus CLXIX. Gueith Cairlegion et ibi cecidit Selim filius Cinan' (*Y Cymm.* IX. 156; Bede's *H. E.* II. 2; Owen's *Pembrokeshire* III. 282, note 1). The above annal is to be reckoned from the false Bedan date of the Saxon Advent, viz. 449 + 168 = A.D. 617. Cf. Plummer's *Bede* II. 77.

[3] Rhŷs's *Celtic Britain*, 3rd ed. 130.

[4] *Iolo MSS.* 86. The same fragment contains the equally fictitious patria of Fferyllwg 'between Wye and Severn' (Owen's *Pem.* III. 257, note 3).

[5] *Y Cymm.* VII. 119, note 3; IX. 179, note 6.

apart from this there is no real evidence for the presence of Cymry (or of any Britons) between the river Derwent and the river Dee further south than Cartmel below Windermere and the river Leven.[1] That there was a close connexion between the Cymry of 'Cumberland' and those of Wales is amply evident, but it was maritime and not terrene.

Cadwallon was succeeded by his son Cadwaladr, whose fame is due not to any known merits of his own, but to the imaginative genius of Geoffrey of Monmouth, who in his romantic History of the British Kings makes Cadwaladr the last of his list.[2] The reign of this king becomes in consequence the appropriate finale of a long and glorious era of Welsh history. All this of course is purely fictitious, as Cadwaladr's death marks no known break of any kind in the perfectly clear development of Welsh nationality. Geoffrey's Cadwaladr in fact is a composite personage created out of Geoffrey's own confusion of Cadwaladr and his father, Cadwallon, and Ceadwalla of Wessex. As there were kings in Wales before Cadwaladr, so there were kings, and far greater kings, after him. He died in the second year of the great plague of 664–5,[3] and was succeeded by his son Idwal. Of his

[1] In 685 Ecgfrid gave St. Cuthbert 'terram quae vocatur Cartmel et omnes Britannos cum eo'. *Hist. de S. Cuthberto* (*Symeonis Dunel. Opera* I. 141, 231. Surtees Society).

[2] *Hist. Reg. Brit.* XII. cc. 14–18.

[3] 'Dum ipse [Osguid filius Eadlfrid] regnabat venit mortalitas hominum Catgualart regnante apud Brittones post patrem suum et in ea periit.' *Hist. Britt.* c. 64 (*Chr. Min.* III. 208). Oswy reigned from 642 to 670, and the plague referred to raged in 664–5 (Bede's *H. E.* III. 27). The *Ann. Camb.* places the obit of Cadwaladr opposite Annus CCXXXVIII, which if calculated from 428, the true year of the Saxon Advent, gives 428 + 237 = A.D. 665. According to

immediate descendants little is known. They appear to sink into comparative insignificance by the side of Maelgwn, Rhun, and Cadwallon, and other than they may possibly have loomed larger in the life of Britannia and its Britons. But whenever the mists rise which conceal the affairs of these centuries from our view, we always discern the main stem of Cunedda Wledig towering amid the rest of the royal stems of Wales, and generally paramount. Moreover, we may be certain, in view of its prestige in the ninth century, that its history in the preceding centuries is that of a house which has been gradually gaining strength until it is now in a position to effect a change in Welsh political conditions which will mark the beginning of a new era in the slow and steady development of Cymric nationality.

We have seen that the first period in the history of post-Roman Wales must have come to an end in the year 577, although many years before this date the centre of political interest in Wales was shifting from

Geoffrey, Cadwaladr died in 689 (XII. 18), which historically is the year of the obit of Ceadwalla of Wessex in Rome (Bede's *H. E.* V. 7). Allowing one year for Geoffrey's *aliquantulum temporis* (XII. 17) and adding the eleven years of adversity (XII. 16), and also the twelve years of prosperity (XII. 14), we obtain 1 + 11 + 12 = 24 years as the length of Cadwaladr's reign, which brings us to the true date of Cadwaladr's death, viz. 689 − 24 = A.D. 665. As Cadwaladr succeeds his father Cadwallo[n] immediately, and as the latter is made to die on November 17, after a reign of forty-eight years (XII. 13), we obtain 665 − 48 = A.D. 617 as the first year of Cadwallo[n]'s reign according to Geoffrey, which is historically the date of the Battle of Chester. Geoffrey, therefore, has clearly confounded the three kings, Cadwallon, Cadwaladr, and Ceadwalla; and by making Cadwaladr die in the year of Ceadwalla's death, he has almost certainly given us the true deathday of Cadwaladr as that of Cadwallon, in which case Cadwaladr died on November 17, 665.

the representatives of the Roman tradition in Britannia [that is, the gwledigs] to the House of Cunedda, which stood for the predominance of the Cymric kindreds. For in Maelgwn we seem to discern the progress of a policy which aims at bringing all the royal stems, from Anglesey to the river Wye, into subjection to the main stem of the family of Cunedda. This continues until in the first quarter of the ninth century there begins a new policy, which will bring almost the whole of Wales under the sole and immediate rule of this main stem of Cunedda. The many royal stocks are to give way to one royal stock, and in this manner is the unity of the Cymric Britannia to be achieved.

In 816 the main stem of Gwynedd ceased on the male side with the death of King Cynan Tindaethwy, the great grandson of Cadwaladr. His daughter, Etthil, had married Gwriad ap Elidyr, King of the Isle of Man, and now their son, Mervyn Vrych, comes from that island to claim the throne of Gwynedd.[1] Mervyn is ominously surnamed in Welsh tradition *Camwri*, that is, Oppression.[2] He is bent on asserting the old overlordship of Cunedda, Maelgwn, and Cadwallon over the whole of the Welsh kin from Anglesey to the river Wye. But in addition to this, he proceeds by diplomatic marriages to bring the

[1] Cynan's obit is placed opposite Annus CCCLXXII, which in the era of the *Ann. Camb.* gives 445 + 371 = 816. For the Pedigrees see *Y Cymm.* IX. 169, 172 (Ped. I and IV); VIII. 87 (Peds. XVII and XIX). Owen's *Pembrokeshire* III. 209.

[2] *Anc. Laws* I. 342. 'Rrodri vab Kamwri' (from MS. **Z**). The same idea is implied in what Asser says of certain South Welsh kings seeking Alfred's protection, being forced thereto *filiorum Rotri vi.* The *vis* or *camwri* denotes the aggressive policy of the kings of Gwynedd (Stevenson's *Asser*, p. 66).

land more directly under the sway of his house. By his marriage with Nest, sister of Cyngen, the last King of Powys of the line of Cadell Ddyrnllug, his son Rhodri becomes the immediate ruler of that kingdom in addition to his own. By the marriage of the same son, Rhodri, to Angharad, sister of Gwgon, the last King of Seisyllwg, a kingdom comprising the two patrias of Ceredigion and Ystrad Tywi, these lands also fall under the direct sway of his house.[1] Thus when Rhodri comes into full possession of his dominions, his immediate rule extends from the Irish to the Severn Seas, including roughly the whole of that *Welsh* Wales which remained under native rulers throughout the Norman period, together with those portions which are described above as fluctuating between Welsh and Norman control. Dyved, Brycheiniog, Glywysing, and Gwent are the only patrias which remain outside the immediate rule of his house, and against these he adopts or rather continues the aggressive policy which aims at bringing them also under the same immediate control of his family. Rhodri was killed by the English in 877,[2] but he remained in the memory of Wales as one who had achieved more real power over the Welsh

[1] Jesus Coll. **MS. 20**, Peds. XVIII, XX, XXI. For Seisyllwg, see Oxford *Mabinogion*, p. 25, at the end of the Mabinogi of Pwyll. It is so called from Seisyll (Ped. XXVI, *Y Cymm.* IX. 180), King of Ceredigion sometime in the eighth century, who deprived Dyved of the cantrevs which together were afterwards known as the gwlad of Ystrad Tywi. Before this deprivation the kings of Dyved had come into possession of Brycheiniog through Ceindrech, a lady of the line of Brychan. Brycheiniog afterwards, however, appears to have had a line of its own, represented in Asser's day by Helised ap Teudubr. *De rebus gestis Ælfredi*, c. 80 (Stevenson's *Asser*, p. 66).

[2] Annus CCCCXXXIII in the *Ann. Camb.*, which in the era of the *Annales* gives 445 + 432 = 877.

kin than any who had gone before him, being known in history as Rhodri the Great. It is important to remember at this juncture that we are now in the century which saw Charlemagne reigning as Emperor of the West.

There was a legend current in later times that Rhodri the Great, erroneously regarded as king of all Wales, damaged the Welsh cause irretrievably by sharing his kingdom among his three sons, giving, according to one version, Gwynedd to Mervyn, Powys to Anarawd, and Deheubarth to Cadell.[1] Nothing can be further from the truth than the impression left by this tale. For as we have seen, Rhodri's aim was to consolidate Wales by substituting the rule of his own family for that of many families. Princes of the blood of Rhodri alone were to govern the land directly from one end to the other. The legend of course echoes the ideas and possibilities of later times when men had come to see that, conducive as was the rule of one *family* instead of several families to keeping folk of the same kin together, yet the rule of one *man* was still more conducive to that desirable result. Consequently they wondered how it was that Rhodri could have divided his kingdom, forgetting that, unsatisfactory as the policy of Rhodri would have been in their day, yet in his own time it was a new thing in Wales, a fresh development, which had then become practicable, being an immense improvement on what had preceded it. The obstacles in the way of the unity of Wales were stupendous, such as no bare coercion could overcome. We have seen their like on a modern and larger scale in the story

[1] Such is the tradition of the tripartite division as given by Gerald in his *Descriptio Kambriae* I. 2 (Girald. Camb. *Opera* VI. 166).

of Italian and German unity. In the Dark Age the difficulty was accentuated by the fact that, even given a unity achieved by a capable ruler, the mind of the age as reflected in the *Leges Barbarorum*, of which the Laws of Howel are the Welsh exemplar, compelled that unity to be divided after his death among his sons. Charlemagne himself had so to divide his empire; the same necessity rested on Rhodri the Great. The policy therefore inaugurated by Mervyn Vrych, and continued by Rhodri and his successors, marks the beginning of a fresh epoch in our travail as a people to the full consciousness of our national entity.

The possessions of Rhodri then after his death in 877 were divided among his sons, of whom the best known, and those whose posterity played the largest part in later Wales, were Anarawd and Cadell. From Anarawd (died 915) the later kings of Gwynedd traced their descent, and from Cadell (died 909) both those of Powys and those of Deheubarth. It appears therefore that in the division of territories after Rhodri's death, the kingdom of Powys sooner or later fell into the hands of Cadell, together with Seisyllwg. The policy of bringing all Wales by politic marriages under the direct control of the family of Rhodri was now continued by one of the greatest princes whom the House of Cunedda had hitherto produced, namely, Howel the Good, the son of Cadell. Howel by his marriage with Elen, daughter of Llywarch, the last king of Dyved, who died in 903, became the immediate ruler of that kingdom; and as the line of Dyved had claims on Brycheiniog through Cathen, son of Ceindrech, a lady who in her day appears to have

been the sole representative of the ancient stem of Brychan, after whom Brycheiniog had its name,[1] it is hardly probable that Howel in view of the policy of his family, would fail to assert those claims. In this manner the whole of Wales was gradually falling under the immediate sway of Rhodri's house.

Howel, however, inaugurated a still newer policy, which aimed at the unification of Wales; and herein consists his prime importance in Welsh history. Not only did he continue and encourage the methods of Rhodri the Great, but added to them a method of his own. For as Rhodri would bring all Wales under the direct sway of one family, so Howel would bring the whole of the Welsh people under one law. A common rule implied a common law, and in order that men might know what this common law was, it had to be codified and thereby reduced to writing. This was the task to which Howel applied himself, and by having laid a sound foundation he occupies a foremost place not only amongst the rulers of the Welsh people, but also amongst all those who have distinguished themselves throughout the centuries by their devotion to the cause of Wales.

The following, which are the two earliest accounts of the work which Howel took in hand, describe concisely both the way in which he proceeded and the nature and extent of his undertaking.

Preface to **Peniarth MS. 28.**

Incipit prologus in libro legum Howel Da.
Brittanie leges rex Howel qui cognominabatur bonus .i.

[1] Peds. I and II in *Y Cymm.* IX. 169, 171; Ped. VIII in ibid. VIII. 85.

da . regni sui . s . Gwynedotorum Powyssorum atque Dextralium sapientium et in uno loco ante suum tribunal congregatorum uno consensu et diligenti quia ex omni natione medio circiter[1] temperateque constituit. Acciuit de quolibet pago per suum regnum sex uiros auctoritate et scientia et omnes episcopos archiepiscopos abbates et sacerdotes totius Wallie pollentes ad locum qui dicitur Ty Gweyn ar Taf et ibi demorati sunt XL diebus et XL noctibus in pane et aqua et tunc temperauerunt reditionem forefacti .i. cosp superflua diminuere que erant in pluribus reditionibus forefacti ita fecerunt pretium uniuscuiusque rei et iuditium congruum de qualibet re. Tunc surrexerunt omnes archiepiscopi episcopi abbates et sacerdotes induerunt uestes suas et insteterunt bacculis cum crucibus et candelis et ex communi consilio excommunicauerunt transgredientes leges istas et similiter obseruantes benedixerunt. Hec iudicia scripta sunt.

Here begins the preface to the book of the laws of Howel Dda.

King Howel, who was surnamed Good, that is, *da*, put together the laws of Britannia moderately and temperately with the unanimous consent and after the careful consideration of the wise men of his kingdom, namely, the men of Gwynedd, Powys, and Deheubarth, who had assembled together in one place before his tribunal. He summoned from every *pagus* throughout his kingdom six men who excelled in authority and knowledge, and all the bishops, archbishops, abbots, and priests of the whole of Wales to the place which is called Ty Gweyn ar Taf, and there they lived forty days and forty nights on bread and water; and then they regulated the indemnity for wrong-doing, that is, *cosp*, and diminished the excesses which prevailed in many of the indemnities for wrong-doing by determining the worth of every par-

[1] *Ex omni natione* certainly stands for *examinatione* and goes with *diligenti* as in the prefaces of the other Latin texts; likewise for *medio circiter* read *mediocriter*.

ticular thing and the decision suitable in every case. Then all the archbishops, bishops, abbots and priests rose up together, and assumed their robes, and leaned on their croziers with crosses and candles, and by common consent excommunicated those who should violate those laws, and likewise blessed those who should keep them.

Preface to Peniarth MS. 29.

Heuel da uab Kadell teuyhauc Ke*m*ry oll a uelles e Kemry en kam arueru or kefreythyeu, ac adeuenus atau uy guyr o pop kemud en y tehuyokaet e pduuar en lleycyon ar deu e*n* scolecyon. Sef achaus e ue*n*nuyt er escleycyon rac gossod or lleycyn dym a vey en erbyn er escrftur lan. Sef amser e doythant eno e Garauuys. Sef amser achaus e doyant e Garauuys eno urth delehu o paup bod en yaun en er amser glan hunnu, ac na guenelhey kam en amser gleyndyt. Ac o kyd kaghor a kyd synedycaeth e doython a doytant eno er hen kefreythyeu a esteryasant a rey onadunt a adassant y redec a rey a emendassant ac ereyll en kubyl a dyleassant ac ereyll o neuuyt a hosodassant. A guedy ho*n*ny onadunt e kefreythyeu a uarnassant eu cadu, Heuel a rodes y audurdaut uthu*n*t ac a orckemenus en kadarn eu kadu en craf. A Heuel ar doythyon a uuant y kyd ac ef a ossodassant eu hemendyth ar hon Kamry holl ar e nep eg Kemry a lecrey heb eu kadu e kefreythyeu. Ac a dodassant eu heme*n*dyt ar er egnat a kamero dyofryt braut ac ar er argluyt ay rodhey ydau ar ny huypey teyr kolhouen kefreyth a guerth guell*t* a dof a pop pedh reyt y dynyaul aruer arnau.

Howel the Good, the son of Cadell, prince of all Cymru, perceived the Cymry abusing the laws, and summoned to him six men from every cymwd in his principality, four of them of the laity and two of the clergy. The reason that the ecclesiastics were summoned was lest the laics should insert anything contrary to Holy

Writ. The time that they arrived there was Lent, and the reason that they came there in Lent was that it behoved all to be upright in that holy season and to avoid evil in a time of holiness. And with the mutual counsel and deliberation of the wise men who there assembled, they examined the old laws, some of which they allowed to continue, some they amended, and others they completely abolished, and others again they ordained afresh. And when they had promulgated the laws, which they had decided to establish, Howel gave his authority to them and strictly commanded that they should be scrupulously observed. And Howel and the wise men, who were with him, imposed their curse and that of all Cymru on any one in Cymru who perverted the laws and kept them not; and they imposed their curse on the judge who should take a vow to administer justice, and on the lord who should grant him authority without that judge knowing the Three Columns of Law, and the Worth of Wild and Tame, and everything necessary for the use of man.

IV

The leading work so far concerned with the laws of Howel is that edited by Aneurin Owen in 1841 for the Public Record Commissioners, entitled *Ancient Laws and Institutes of Wales*. It contains the three early Latin books, and also the three classes of Welsh books; the additions made to the latter from the thirteenth to the sixteenth centuries are given with other legal matter under the heading of *Anomalous Laws*. The Welsh texts are provided with an English translation. The Books of Gwynedd, Blegywryd, and Cyvnerth, however, are produced in such a way that the various MSS. of each particular class are interblended, so that it is with

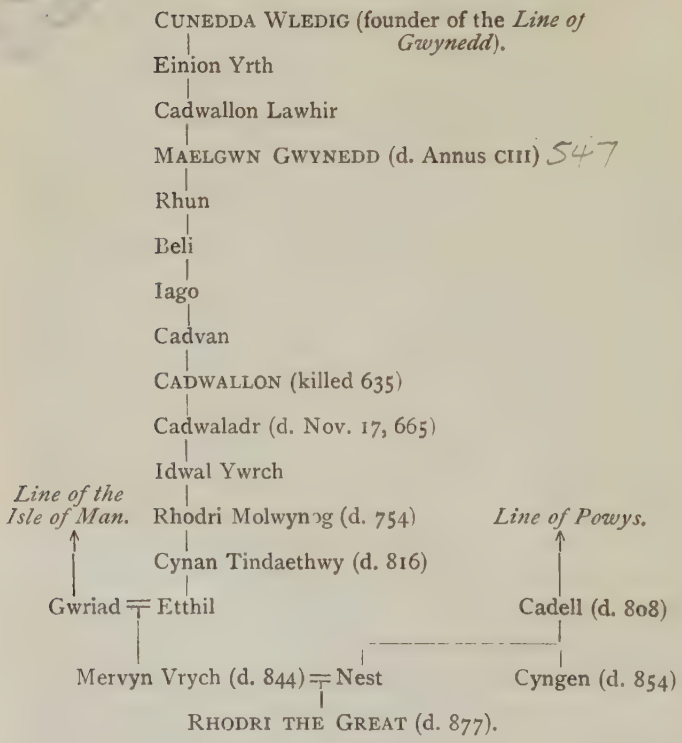
the greatest difficulty that any particular one may be distinguished. Indeed, in the case of the majority of the MSS., it is impossible to do so. Moreover, by arranging the texts so that they fall into books, chapters, and sections, and by consequently attempting to bring them into harmony, the confusion becomes hopeless. The table of contents also and the indices are most jejune, misleading every beginner who takes up the book. There are besides other serious defects, so that, valuable as the work undoubtedly is, and great as is our indebtedness to this early and scholarly editor, it has become imperative that it should be done afresh. Until at least the oldest Latin law books and the best MSS. of the Books of Gwynedd and Blegywryd have been so reproduced with analytical summaries and indices that the reader may readily discover what they contain (a task here essayed with regard to the Book of Cyvnerth) the study of native Welsh law must suffer, and every treatise professing to deal with it as a whole must prove inopportune. It is not proposed, therefore, to deal with it here beyond what is attempted in the Glossary, mainly from the material afforded by the present text.

The Book of Cyvnerth, however, by itself is sufficient to provide the student with a door of entrance into the Welsh Dark Age. Remembering that it represents a late thirteenth-century form of Howel's codification of Welsh law and custom in the tenth century, he will enter safely into the midst of the social and political conditions of pre-Norman Wales. It befits him, however, to be wary, for he treads enchanted ground, and it will not be long before he meets Cadwaladr and Arthur and all the heroes

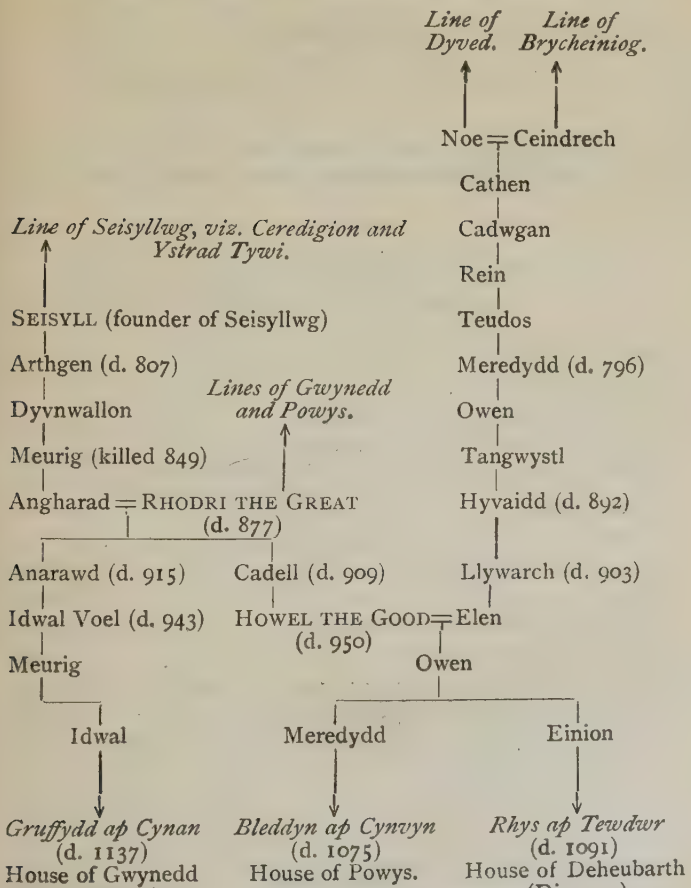
of the *Mabinogion* and kindred tales. Many are they who have boldly entered here only to succumb to the charm of this realm of phantasy and illusion. But let him keep closely to the laws of Howel as interpreted by our Cyvnerth, and peruse the *Pedigrees*, the *Annales Cambriae*, the *Historia Brittonum*, the *Vitae Sanctorum*, the *Excidium Britanniae* of the pseudo-Gildas, and the *Epistola* of the true Gildas, in the light of the said laws, and below the Britannia of romance he will soon discern the no less interesting Britannia of history as it slowly emerges from the archaic conditions of the primitive inhabitants of Roman Wales into the life of the Middle Age. For be it remembered by the beginner that these laws are *leges barbarorum*, laws of the barbarians or natives of Wales as distinct from the civil law of imperial Rome and the canon law of the Church. The latter are from without, the former are from within. And it is largely because these laws of Howel have been so undeservedly neglected that the history of pre-Norman Wales is still so unsatisfactorily treated in our textbooks.

It should be noted that the term 'tribal system' has been advisedly avoided in this work whilst dealing with the Welsh society of the Dark Age, seeing that there exists no satisfactory explanation of what precisely is meant by the word 'tribe'. Its Welsh equivalent *llwyth*, used, for instance, when speaking of the tribes of Israel, is nowhere found in the law books. We have *cenedl*, kindred; *teulu*, household; and *gwlad*, patria; but nowhere *llwyth*, tribe, or any apparent equivalent of the same.

THE HOUSE OF CUNEDDA.



THE HOUSE OF RHODRI THE GREAT.



ANALYTICAL SUMMARY OF HARLEIAN MS. 4353 CALLED V

[The missing folios are supplied from the British Museum MS., Cleopatra A xiv, called **W**, which is the most allied MS. extant of this class.]

PREFACE

LAWS OF THE COURT

THE TWENTY-FOUR OFFICERS . . . . . 1 b 2

GENERAL PRIVILEGES.

A right pertaining to all the officers . . . . 1 b 12
Queen's share of king's demesne revenue . . . 1 b 15
Queen's officers share profits of king's officers . . 1 b 17

OF THE KING.

Three persons who do sarhâd to king . . . . 1 b 19
The amount of the king's sarhâd . . . . . 1 b 23
The status of the Lord of Dinevwr . . . . 2 a 7
The amount of the king's galanas . . . . 2 a 12

OF THE QUEEN.

Three ways whereby sarhâd is done to queen . . 2 a 13
The amount of the queen's sarhâd . . . . 2 a 16

OF THE KING'S RETINUE.

The thirty-six knights . . . . . 2 a 18
The rest of the followers . . . . . 2 a 21

OF THE EDLING.

The next in honour to king and queen . . . 2 a 23
The edling's relationship to the king . . . . 2 a 25

The protection of the edling . . . . . 2 b 1
His sarhâd and galanas . . . . . 2 b 3
His place in the hall . . . . . 2 b 6
Those who sit next to him . . . . . 2 b 7
Those who live with edling in his lodging . . . 2 b 11
King to pay all his expenditure honourably . . 2 b 13
His lodging is the hall . . . . . 2 b 15
The woodman's service to edling . . . . . 2 b 16
Edling to have enough at his repast without measure 2 b 18
Those who sit to the left and the right of the king[1] . 2 b 19

OF THE PROTECTIONS.

A privileged protection belongs to every officer, and to others besides . . . . . 2 b 21
Of the Queen . . . . . 2 b 23
Of the Chief of the Household . . . . . 2 b 25
Of the Priest of the Household . . . . . 3 a 1
Of the Steward . . . . . 3 a 3
Of the Falconer . . . . . 3 a 5
Of the Chief Huntsman . . . . . 3 a 7
Of the Judge of the Court . . . . . 3 a 8
Of the Chief Groom . . . . . 3 a 10
Of the Page of the Chamber . . . . . 3 a 11
Of the Chambermaid . . . . . 3 a 13
Of the Queen's Steward . . . . . 3 a 15
Of the Bard of the Household . . . . . 3 a 17

[1] The punctuation here in the text is misleading, as may be readily seen by comparing this passage with what corresponds to it in the Book of Gwynedd, the Book of Blegywryd, and especially the early Latin book (Peniarth MS. 28). There should be a full stop after 'heb veſſur', *without measure*, in V 2 b 19; and what follows to line 21 corresponds to the separate section and subject called *De dignitate regis* in Peniarth MS. 28 (*Anc. Laws* II. 752) and to what Aneurin Owen calls elsewhere 'Am briodolion leoedd', *of appropriate places* (see *Anc. Law* I. 10, 350; also *The Welsh People*, pp. 199–201, where the still less 'elaborate statement' of the Book of Cyvnerth is not mentioned).

Of the Silentiary . . . . . 3 a 19
Of the Queen's Priest . . . . . 3 a 20
Of the Candle bearer . . . . . 3 a 21
Of the Footholder . . . . . 3 a 23
Of the Cook . . . . . 3 a 25
Of the Server of the Court . . . . . 3 b 2
Of the Meadbrewer . . . . . 3 b 5
Of the Butler . . . . . 3 b 6
Of the Physician . . . . . 3 b 8
Of the Doorkeeper of the Hall . . . . . 3 b 11
Of the Porter . . . . . 3 b 13
Of the Doorkeeper of the Chamber . . . . 3 b 16
Of the Groom of the Rein . . . . . 3 b 17
Of the Queen's Groom of the Rein . . . . 3 b 19
Violation of protection constitutes sarhâd . . . 3 b 21

OF THE VARIOUS RANKS OF THE OFFICERS.

The sarhâd and galanas of Chief of the Household . 3 b 22
The officers of higher rank] . . . 3 b 24 + W 37 b 13
[Their sarhâd, galanas, and ebediw . . . W 37 b 15
[Their daughters' gobr, cowyll, and agweddi . W 37 b 19
[The other officers, except the Chief of the Household and Priest who are both of highest rank . . . . . W 37 b 21
[Their sarhâd, galanas, and ebediw . . . W 38 a 3
[Their daughters' gobr, cowyll, and agweddi . W 38 a 8
[Homicide implies sarhâd as well as galanas . W 38 a 11
[No augmentation on any one's sarhâd . . W 38 a 12

[OF THE LODGINGS.

[Of the Chief of the Household . . . . W 38 a 14
[Bard and Physician share the above's lodging . W 38 a 17
[Of Priest of the Household, and court scholars with him . . . . . W 38 a 18
[Of Queen's Priest . . . . . W 38 a 20
[Of Steward, and (servers) with him . . . W 38 a 21

[Of Judge of the Court . . . . . W 38 b 1
[King's cushion to be the Judge's pillow . . W 38 b 2
[Of Chief Groom, and all grooms with him . W 38 b 4
[Of Chief Huntsman, and all huntsmen with him W 38 b 7
[Of the Falconer . . . . . W 38 b 9
[Bed of Page of Chamber and of Chambermaid in king's chamber . . . . . W 38 b 10
[Of the Doorkeepers . . . . . W 38 b 12

[Of the Nine Officers of Superior Rank.
[*Of the Chief of the Household.*
[His provision in his lodging . . . . W 38 b 13
[His annual perquisite from the king . . . W 38 b 15
[His share of the spoil, if present . . . W 38 b 17
[His share of the king's third of the spoil . . W 38 b 19
[Occasions on which he gets one-third of dirwy and camlwrw . . . . . W 38 b 20
[His relationship to the king . . . . W 39 a 3
[Mead in every banquet from the queen . . W 39 a 5
[He receives the person with whom king is displeased . . . . . W 39 a 6
[His place in the hall with the whole household . W 39 a 9
[The elders, whom he chooses, sit next to him . W 39 a 10
[Horse from king and two shares of provender . W 39 a 12

[*Of the Priest of the Household.*
[Who does him sarhâd or kills him is to submit to the law of the synod . . . . W 39 a 14
[Payment for disparaging him, one-third of which he himself receives . . . . . W 39 a 15
[He receives king's Lenten garment and certain offerings . . . . . W 39 a 17
[Food and mead from court for his provision . W 39 b 3
[Horse from king and one-third of all the king's tithe . . . . . W 39 b 4
[He is one of king's three indispensable persons W 39 b 6

[*Of the Queen's Priest.*
[Horse from the queen . . . . . W 39 b 7
[Offering of queen and those who belong to her . W 39 b 9
[He receives queen's Lenten garment . . W 39 b 12
[His place is to be opposite the queen . . W 39 b 13
[*Of the Steward.*
[Garment gifts on three principal festivals . . W 39 b 15
[Hart skin from huntsmen in spring . . . W 39 b 18
[He distributes food and drink in the court . W 39 b 20
[He apportions places in hall and lodgings . W 40 a 1
[Horse from king and two shares of provender . W 40 a 3
[His land to be free . . . . . W 40 a 4
[Has a steer from every booty of the household . W 40 a 5
[Has gobr of all the landmaer's daughters . . W 40 a 6
[Has twenty-four pence from every server entering office . . . . . W 40 a 7
[Distributes gwestva silver . . . . . W 40 a 9
[He tests liquors in the court . . . . W 40 a 10
[Has one-third of the dirwy and camlwrw of the 'food and drink' servants . . . W 40 a 11
[Penalty for violating the general protection proclaimed by him . . . . . W 40 a 13
[Participates in twenty-four offices of court . W 40 a 17
[Has two parts of skins of cattle killed in kitchen W 40 a 18
[Has fee for every office conferred, except principal offices . . . . . W 40 a 20
[Hart skin from Chief Huntsman to make vessels before sharing of skins in October . W 40 b 1
[Has one man's share of grooms' silver . . W 40 b 5
[Serves king and two next to king on three chief festivals . . . . . W 40 b 6 + V 6 a 1
His share of ale, bragod, and mead . . . . 6 a 2
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Keeps king's share of spoil, and has ox or cow when divided . . . . . 6 a 9

He is to swear for the king . . . . . 6 a 12
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Of the Judge of the Court.

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He administers gratuitously in every court case . . 6 a 17
He declares the status of every officer and office . 6 a 18
His fee for showing status and duty . . . . 6 a 20
Has two shares of judges' legal fee . . . . 6 a 22
Has two men's share of spoil even if absent . . 6 a 23
Opposing the judge's decision . . . . . 6 a 25
Has four legal pence from every cause of that value . 6 b 5
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Fee payable to judges when land is meered . . 6 b 8
Fine for 'going into law' without his leave[1] . . 6 b 10
Knowledge required of every would-be judge . . 6 b 13
His regular gift from the queen . . . . 6 b 15
Horse from king and two shares of provender . . 6 b 16
Horse in the same stall as king's horse . . . 6 b 18
Groom of the rein attends on him with horse at his will . . . . . 6 b 19
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His small presents when his office is pledged to him . . . . . 6 b 21
Presents from the bard when he shall win a chair . 6 b 25
Fee from successful defendant in suit of sarhâd and theft . . . . . 7 a 3
Has tongue from king's present and all tongues from court, and the reason . . . . . 7 a 5
King supplies place of tongue with thigh of the Smith's beast . . . . . 7 a 8

[1] See note in translation of text at this point, p. 159.

One of the three who maintain the status of a court in king's absence . . . . . 7 a 10
Free from ebediw and the reason . . . . 7 a 12

Of the Falconer.

Occasion whereon king does him three services . . 7 a 14
Thrice that night the king personally serves him with food . . . . . 7 a 19
His place at a banquet . . . . . 7 a 23
Hart skin in October from Chief Huntsman and for what purpose . . . . . 7 a 24
Thrice only he drinks in hall lest hawks be neglected 7 b 1
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Death of his horse in the chase . . . . . 7 b 4
He gets every male hawk . . . . . 7 b 6
He gets every sparrow-hawk's nest found on land of court . . . . . 7 b 7
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Period wherein he need give no answer in a suit . 7 b 9
Annual gwestva on king's taeogs . . . . 7 b 11
Crone or four legal pence from every taeogtrev for hawks' food . . . . . 7 b 13
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Occasion whereon king rises to receive him . . 7 b 15
He gets heart of every animal killed in kitchen . . 7 b 19
Household and apparitor alone can distrain upon him 7 b 21

Of the Chief Huntsman.

Ox skin in winter from Steward to make leashes . 7 b 24
Huntsmen hunt for king's benefit till Dec. 1 . . 7 b 25
Ditto for themselves till Dec. 9 . . . . . 8 a 2
King reviews his dogs, &c., on Dec. 9 . . . 8 a 3
Till Dec. 9 court officer alone can sue Chief Huntsman . . . . . 8 a 6
No officer can postpone suit of another officer . . 8 a 8
His share of the skins . . . . . 8 a 9

After skin-sharing huntsmen quarter on king's taeogs till Christmas . . . . . 8 a 13
Their place in the hall . . . . . 8 a 17
Three hornfuls of mead and from whom . . . 8 a 19
Sparrow-hawk from Falconer every Michaelmas . 8 a 21
Mess and hornful of mead in his lodging . . . 8 a 23
One-third of dirwy, camlwrw, ebediw and their daughters' gobr from the huntsmen . . . 8 a 24
Huntsmen with king from Christmas till hind hunt in spring . . . . . 8 b 1
Period wherein Chief Huntsman gives no answer in suit 8 b 3
Horse from king and two shares of provender . . 8 b 7
His oath . . . . . 8 b 8
His fees from huntsmen . . . . . 8 b 10
His duty and share of the spoil in foraying . . 8 b 12
Cow skin between June and September from Steward 8 b 15

Of the Chief Groom.

Ox skin in winter, cow skin in summer from Steward before skin-sharing, and for what purpose . . 8 b 20
Chief Groom, Chief Huntsman and Footholder do not sit by the partition . . . . . 8 b 24
He get legs of oxen killed in kitchen with salt . . 9 a 1
Two men's share of groom's silver . . . . . 9 a 3
He has old saddles and bridles of king's steed . . 9 a 4
Grooms have wild colts from king's third of spoil . 9 a 6
Hands over king's present of horse and provides saddle . . . . . 9 a 8
Receives four pence of every horse so given except three . . . . . 9 a 10
Method of tying saddle on jester's horse when given . 9 a 13
Three vessels of drink, and from whom . . . . 9 a 15
Land free, horse from king, and two shares of provender . . . . . 9 a 18
His place and that of grooms with him in hall . . 9 a 20
He distributes stables and provender . . . . 9 a 21

One-third of grooms' dirwy and camlwrw . . . 9 a 23
He gets king's furred caps and gilded spurs . . 9 a 24
Food and ale for his provision . . . . . 9 b 2

Of the Page of the Chamber.

He has all the king's old clothes except his Lenten garment . . . . . 9 b 3
No fixed place in the hall, as he keeps king's bed and is his messenger between hall and chamber . 9 b 7
Land free and share of gwestva silver . . . 9 b 10
He spreads the kings's bed . . . . . 9 b 11
Horse from king and two shares of provender . . 9 b 11
His share of the booty . . . . . 9 b 13

OF THE FIFTEEN OFFICERS OF INFERIOR RANK.

Of the Bard of the Household.[1]

His share of the spoil when present . . . . 9 b 15
He sings the 'Monarchy of Britain' in front of the host . . . . . 9 b 17
The number of songs when soliciting . . . . 9 b 19
His land free, and horse from the king . . . 9 b 22
He sings second in the hall . . . . . 9 b 23
His place in the hall . . . . . 9 b 24
Gifts from king and queen . . . . . 9 b 25

Of the Status of the Fifteen Inferior Officers.

A list of the fifteen . . . . . 10 a 3
These fifteen of same status, and same status as to their daughters . . . . . 10 a 8
Their sarhâd, galanas, and ebediw . . . . 10 a 10
Their daughters' gobr, cowyll, and agweddi . . 10 a 14

[1] This section on the Bard of the Household should rightly follow the next as in U and X (see *Anc. Laws* I. 660, n. 9). This peculiarity of V and W shows the influence of the Book of Blegywryd.

Agweddi of a daughter of one of these who elopes without consent of her kindred . . . . 10 a 17
Likewise every free man's daughter who so elopes . 10 a 20

Of the Doorkeeper of the Hall.

Occasion whereon he suffers sarhâd without compensation . . . . . 10 a 22
Wittingly preventing officers from entering . . 10 a 25
He has a vessel to hold his liquor . . . . 10 b 5
Liquor of Steward and waiters brought to his vessel . 10 b 6
He takes charge of the Liquor of the Apostles . . 10 b 7
Dries skins of cattle killed in kitchen . . . . 10 b 8
He gets penny for every skin when shared . . 10 b 10
Land free and horse from king . . . . . 10 b 11
One man's share of gwestva silver . . . . 10 b 12

Of the Doorkeeper of the Chamber.

Land free and horse from king . . . . . 10 b 14
Legal liquor and share of gwestva silver . . . 10 b 15

Of the Groom of the Rein.

He gets old saddles, &c., of king . . . . 10 b 17
Land free and horse from king . . . . . 10 b 20
Leads king's horse from and to its stable . . . 10 b 21
Holds king's horse when he mounts, &c. . . . 10 b 22
One man's share of wild colts taken in foray . . 10 b 23

Of the Court Physician.

His place in the hall . . . . . 10 b 25
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Services for the king's household to be gratuitous . 11 a 2
His fee for attending a mortal wound . . . 11 a 5
The three mortal wounds and their worth; also worth of cranium bones . . . . . 11 a 7

Of the Butler.

His land free and horse from king . . . . 11 a 17
He gets legal liquor, which is defined . . . . 11 a 18

Of the Mead Brewer.
His land free and horse from king . . . . 11 a 22
One man's share of gwestva silver . . . . 11 a 23
He gets third of wax from mead vat . . . . 11 a 24
How the other two-thirds are distributed . . . 11 a 25

Of the Cook.
He gets certain skins and entrails of cattle . . 11 b 3
Porter has rectum and milt . . . . . 11 b 5
He gets tallow and skimming . . . . . 11 b 6
A particular tallow excepted . . . . . 11 b 7
Land free and horse from king . . . . . 11 b 9

Of the Silentiary.
He gets four pence from the dirwy and camlwrw payable for breaking silence . . . . . 11 b 11
Share from officers for every distribution . . . 11 b 13
Land free, share of gwestva silver, and horse from king . . . . . 11 b 14
Fee from land maer on his appointment . . . 11 b 16

Of the Footholder.
His place and dish . . . . . 11 b 19
He lights first candle before king . . . . 11 b 20
Mess of food and liquor . . . . . 11 b 22
Land free, horse from king, and share of gwestva silver . . . . . 11 b 24

Of the Server of the Court.
Land free, horse from king, and share of gwestva silver . . . . . 12 a 1

Of the Queen's Steward.
Horse from queen . . . . . 12 a 4
His share of the gwestva silver . . . . . 12 a 5
He has care of food and drink in the chamber . . 12 a 8
He tests liquors of chamber and shows all their places 12 a 9

Of the Chambermaid.
She gets queen's clothing except her Lenten garment 12 a 11

Land free and horse from queen . . . . . 12 a 13
She gets queen's old bridles and apparel . . . 12 a 15
She gets share of gwestva silver . . . . . 12 a 16

Of the Queen's Groom of the Rein.

His land free and horse from queen . . . . 12 a 17

Note on the Status of a Court.

Priest, Steward, and Judge together preserve status of court although king be absent . . . . 12 a 19

OF OTHER OFFICERS CONNECTED WITH THE COURT.[1]

Of the Maer and Canghellor.

They keep the king's waste . . . . . 12 a 22
King's fee when these offices are pledged . . . 12 a 23
Maer may bring three persons to banquet in hall . 12 a 25
Maer distributes household when in quarters . . 12 b 1
Maer accompanies household on foray with three men 12 b 2
Maer has progress among king's taeogs with three men twice annually . . . . . 12 b 4
These officers are never to be Chiefs of Kindred . 12 b 5
Maer demands all king's dues from his maership . 12 b 6
They are entitled to certain thirds from the taeogs . 12 b 8
Maer divides and apparitor chooses for king . . 12 b 13
Procedure in case where maer cannot maintain a house 12 b 14
Their share of spoil which has been legally forfeited . 13 a 1

Of the Canghellor.

He holds king's pleas . . . . . 13 a 5
He places cross and restriction in every suit . . 13 a 6
His place on three great festivals if king holds court in his district . . . . . 13 a 7
His gifts from king on taking office . . . . 13 a 10
How maer and canghellor shared taeogs' goods in Howel's time . . . . . 13 a 12

[1] In the Book of Gwynedd, where the classification of officers differs somewhat from that of the Books of Blegywryd and Cyvnerth, these are called 'officers by custom and usage' (*Anc. Laws* I. p. 58).

Of the Apparitor.

His land free, and mess from court . . . . 13 a 17
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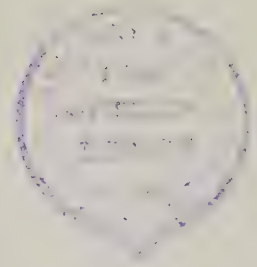

HYwel da mab kadell brenhin kymry awnaeth tróy rat duó adyrweſt agóedi can oed eidaó ef kymry yny theruyn nyt amgen petwar cantref athrugeín deheubarth a deunaó cantref góyned. a thrugein tref trachyrchell. athrugeínt tref buellt. ac y ny teruyn hónnó nyt geir geir neb ar nunt óy. a geir yó y geir óy ar paób. Sef yd oed dryc dedueu a dryc kyfreitheu kyn noc ef. Y kymerth ynteu whegóyr o pop kymhót yg kymry. ac y duc yr ty góyn ar taf. ac aoed operchen bagyl yg kymry róg archeſcyb ac eſcyb ac abadeu ac ath(ra) (w)on da. ac or nifer hónnó ydewiſſóyt y deudec lleyc doethaf. ar vn yſcolheic doeth af ac a elwit blegywryt y wneuthur y kyf reitheu da. ac y diot yrei dróc aoed kyn noc ef. ac y(dodi r)ei da yn eu lle. ac y eu kada(rn) h(au yny enó) ehunan. Sef a wnaethant óy pan darfu wneuthur y kyfreitheu hynny. dodi emeſſtith duó ac vn ygynulleitua (hon) no ac vn gymry benbaladyr ar y neb a tor hei y kyfreitheu hynny. achyntaf y g(óna eth)ant o gyfreitheu llys can oedynt pe(nh)af

achan perthynynt wrth y brenhin ar vrenhines ar petwar swydawc ar hugeint ae canhymdaant. nyt amgen. Penteulu. Offeirat teulu. Distein. Ygnat llys. Hebogyd. Penkynyd. Pengwastrawt. Gwas ystauell. Distein brenhines. Offeirat brenhines. Bard teulu. Gostegwr. Dryssawr neuad. Dryssawr ystauell. Morwyn ystauell. Gwas trawt auwyn. Ganhwyllyd. Trullyat. Medyd. Swydwr llys. Goc. Medyc. Groedawc. [G]wastrawt auwyn brenhines.

DYlyet yswydogyon oll yw kaffel brethynwisc ygan y brenhin. allein wisc ygan y vrenhines teir gweith pop blwyddyn. ynadolyc. ar pasc. ar sulgwyn. Ran o holl ennill y brenhin oe wlat dilis ageiff y vrenhines. Swydogyon y vrenhines agaffan ran o holl ennill swydogyon y brenhin. Tri dyn awna farhaet yr brenhin: y neb a torho y nawd. ar neb arwystro y wreic. ar neb alatho ywr yny wyd ac yg gwyd y nifer pan vo ym aruoll a chymanua yrydaw ynteu a phennaeth arall. Can mu hagen atelir yn farhaet brenhin yg kyfeir pop cantref oeteyrnas. a gwyalen aryant agyrhaetho

or dayar hyt yn iat y brenhín pan eistedho yny gadeir. kyr refet ae aran vys. a thri n ban erni athri y deni kyr refet ar wyalen. affiol eur a anho llaun diaut ybrenhin yndi. kyn teuhet ac ewín amaeth a amaetho seith mlyned. achlaur eur erni kyn teuhet ar ffiol kyflet ac uyneb y brenhín. Breint arglúyd dinefur heuyt atecceir o warthec gúynyon aphen pop vn urth loscurn y llall. atharú rúg pop vgein mu o honunt mal y bo kyflaun o argoel hyt yn llys dinefur. Sef atelir yg galanas brenhín: tri chymeint ae sarhaet gan tri drychafel a tri mod yserheir y vrenhines. pan torher ynaud. neu pan traúher trúy lit. neu pan tynher peth oe llaú gan treis. ac yna trayan kywerthyd sarhaet y brenhín atelir yr vrenhines heb eur a heb aryant hagen. An dyn ar pymthec ar hugeint ar veirch a wetha yr brenhin eu kynhal yny getymdeithas. y petwar súydaúc ar hugeint. ae deudec gúestei. ac ygyt a hynny y teulu ae wyrda ae vaccúyeit. ae gerdorydyon. ae achenogyon. Anrydedussaf gúedy y brenhín ar vrenhines yú yr etling. Briaut neu vab neu nei vab briaut vyd yret-

líng yr brenhín. Nawd yr etlíng yw canhebrwg ydyn awnel y kam hyt yn diogel. Vn farhaet ac vn alanas uyd yr etlíng ar brenhín eithyr eur ac aryant breín hawl ar gwarthec a offodir o argoel hyt yn llys dínefwr. Kyle yr etlíng yny neuad gyfarwyneb ar brenhín am ytan ac ef. Rwg yr etlíng ar golofyn neffaf idaw ydeifted yr ygnat llys. y parth arall idaw yr effeirat teulu. Guedy ynteu ypenkerd. Odyna nyt oes le dilif yneb yny neuad. Holl wrthrychyeit y gwyr rydyon ar kyllituffon yn llety ygwyr yr etlíng y bydant. Y brenhín adyly rodi yr etlíng yholl treul yn enrydedus. Klety yr etlíng ar maccwyeit gantaw yw y neuad. ar kynudwr bieu kynneu tan idaw. achayu ydryffeu gwedy yd el ygyfcu. Digawn adyly yr etlíng yny ancwyn heb veffur yny teir gwyl arbenhic. Bonhedic breínhawl aeifted ar gled y brenhín. y parth deheu idaw pawb mal y mynho. Nawd breínhyawl yffyd y pop fwydawc. ac y ereill heffyt. A gyrcho nawd brenhines: drof teruyn ywlat yd hebrygir heb erlit a heb ragot ar naw. Nawd y penteulu agan hebrwg y dyn

dros teruyn y kymhót. Ꝑaód effeirat teulu yó canhebróg y dyn hyt yr eglóys neſſaf. Ꝑaód y diſteín aweryt dyn or pan safho yg waſſanaeth ybrenhín: hyt pan el y dyn diwethaf or llys ygyſcu. Ꝑaód yr hebogyd adiffer ydyn hyt y lle pellaf yd helyo adar. Ꝑaód ypenkynyd aparha hyt y lle pellaf y clyóher llef y gorn. Ꝑaód yr ygnat llys yó tra baraho dadleu or haól gyntaf hyt ydiwethaf. Ꝑaód y pengóaſtraót aparha hyt y par aho redec ymarch goreu yny llys. Ꝑaód y góas yſtauell yó or pan elher y uróynha hyt pan darffo tannu góely y brenhin. Ꝟyf felyp y hynny yó naód moróyn yſtauell. Ꝑaód diſteín brenhines yó or pan ſafho yg waſſanaeth yvrenhines: hyt pan el y dyn diwethaf or yſtauell ygyſcu. Ꝑaód y bard teulu yó dóyn y dyn hyt ar y penteulu. Ꝑaód ygoſtegór yó or oſtec kyntaf hyt ydiwethaf. Ꝟyffelyp yó naód effeirat ae gilyd. Ꝑaód y canhóyllyd yó or pan enynher yganhóyll gyntaf: hyt pan diffother y diwethaf. Ꝑaód ytroedaóc yó or pan eiſtedo dan traet y brenhin: hyt pan el y brenhin yr yſtauell. Ꝑaód ycoc yó or pan dechreuho pobi ygo-

lóyth kyntaf. hyt pan oſſotto yr anrec diweth-
af rac bzon ybzenhín ar vzenhínes. Daód
y sóydózr llys yó ozr pan dechzeuho rannu y
bóyt: hyt pan gaffo y diwethaf yran.
Daód y medyd yó ozr pan dechzeuo darmerth
ygeróyn ved. hyt pan y kudyo. Daód y
trullyat yó ozr pan dechzeuho góallaó y ge-
róyn ved: hyt pan darffo. Daód ymedyc
llys yó ozr pan el y ouóy y claf gan ganhat
ybzenhín. hyt pan del yr llys trachefyn.
Daód y dzyſſaózr yneuad yó canhebzóg ydyn
hyt y vzeich ae wyalen parth ac at ypozthaózr.
kanys ef ae herbyn. Daód y pozthaózr
yó kadó ydyn hyt pan del y penteulu tróy
ypozth parth ae lety. ac yna kerdet y naódózr
yn diogel. Kyffelyp yó naód dzyſſaózr ae gi-
lyd. Daód góaſtraót auóyn a para tra wnel
y gof llys pedeir pedol ac eu to holyon. athra
pedolo amós ybzenhín. Kyffelyp yhyn-
ny yó naód góaſtraót auóyn bzenhínes.
Póy bynhac atozher ynaód: neut ſarha-
et idaó. Sef atelir yn ſarhaet penteulu.
trayan ſarhaet ybzenhín heb eur aheb ar-
yant bzeínhaól. ac uelly y alanas. Diſteín.
Ygnat llys. Hebogyd. Penkynyd. Pen-

Ꝑaȣd ẏgoſtegoꝛ adıffer dẏn oꝛ oſtec kẏntaf hẏt ẏdıwethaf. Ꝑaȣd ẏ canhȣẏllẏd oꝛ pan enẏnher ẏganhȣẏll gẏntaf hẏnẏ dıffother ẏdıwethaf. Ꝑaȣd ẏtroedaȣc ẏȣ oꝛ pan eıſtedho dan traet ẏ bꝛenhín hẏnẏ el ẏr ẏſtauell. Ꝑaȣd ẏ coc ẏȣ oꝛ pan popo ẏgolȣẏth kẏntaf hẏt pan oſſotto ẏdıwethaf rac bꝛon ẏbꝛenhın ar urenhíneſ. Ꝑaȣd ẏsȣẏdȣꝛ llẏs awerẏt ẏdẏn oꝛ pan dechreuho rannu ẏ bȣẏt. hẏt pan gaffo ẏdıwethaf ẏran. Ꝑaȣd ẏmedẏd ẏȣ oꝛ pan darmertho ẏ gerȣẏn ued ẏnẏ cudẏo. Ꝑaȣd ẏtrullẏat ẏȣ oꝛ pan dechreuo gualla ȣ ẏ gerȣẏn gẏntaf hẏt pan darfo. Ꝑaȣd ẏ medẏc ẏȣ oꝛ pan el ẏ ouȣẏ ẏclaf gan ganhat ẏ bꝛenhín hẏt pan del ẏr llẏs dꝛacheuẏn. Ꝑaȣd dꝛẏſſaȣꝛ ẏ neuad[a]^heb ꝛȣg ẏdẏn hẏt ẏureıch aewẏalen parth ar poꝛthaȣꝛ canyſ ef ae herbẏn. Ꝑaȣd ẏ poꝛthaȣꝛ ẏȣ cadȣ ẏdẏn hẏnẏ del ẏpenteulu trȣẏ ẏ poꝛth tu ae letẏ. ac ẏna kerdet

ynaỏdỏr yníogel. hyt pan adaỏho ydyn di-
wethaf yllys. Naỏd dryſſaỏr yſtauell yỏ
hebrỏg ydyn ar y porthaỏr Naỏd guaſtra-
ỏt auỏyn apara tra wnel gof llys pedeir
pedol ac eu to hoelon a thra pedolho amỏſ
y brenhín. Kyffelyp yỏ naỏd guaſtraỏt
auỏyn brenhín. aguaſtraỏt auỏyn bren-
híneſ. Pỏy bynhac atorher ynaỏd neut
ſarhaet idaỏ. Sef atelír ynſarhaet pen-
teulu: tra yan ſarhaet y brenhín. eithyr
yreur ar aryant breínhaỏl. ac yuelly y
alanaſ. Diſteín. Ygnat llys. Penkynyd.
Hebogyd. Penguaſtraỏt. Guaſ yſtauell.
vn ſarhaet ac un alanaſ. ac un ebedıỏ. ac
ac vn ureínt eu merchet. Yn eu ſarhaet
ytelır naỏ mu anaỏ ugeínt aryant. Yg
galanas pop vn o honu ytelır naỏ mu
anaỏ ugeín mu gan tri drychauel. Punt
yỏ ebedıỏ pop vn o honunt. Punt yỏ go-
byr eu merchet. Teir punt yỏ eu cowyll.
Seith punt yỏ eu heguedi. Sarhaet

pop un oz ſŏẏdogẏon ereıll oll eıthẏr ẏ penteulu ar effeırat teulu. kẏn hanfŏẏnt oz ſŏẏdogẏon nẏt ẏnt un vzeínt. Ỿn ſar haet pop vn ozſŏẏdogẏon ereıll ẏtelır whe bu a.ṛẏa.nṭ a whe ugeínt arẏant. Ẏn eu galanaf ẏ telír whe bu awheugeínt mu gan trı dzẏchauel. Ẏn ebedıŏ pop vn. ẏtelír wheugeínt arẏant. awheugeínt ẏŏ gobẏr pop vn oc eu merchet. Punt ẏŏ ahaner eu cowẏll. teır punt ẏŏ euhe-guedı. Ỿ neb alatho dẏn talet ẏſarhaet gẏſſeuín. ac odẏna ẏalanaf. Nẏ bẏd dzẏchauel ar ſarhaet neb.

Lletẏ ẏpenteulu uẏd ẏtẏ mŏẏhaf ẏm perued ẏ tref. canẏf ẏnẏ gẏlch ef ẏbẏ dant lletẏeu ẏ teulu mal ẏ bŏẏnt paraŏt ẏm pop reıt. Ẏn lletẏ ẏpenteulu ẏbẏd ẏ bard teulu. ar medẏc. Lletẏ ẏr effeırat teulu ac ẏſcolheıgon ẏllẏs gantaŏ uẏd tẏ ẏ caplan. Lletẏ effeırat bzenhíneſ uẏd tẏ ẏ clochẏd. Lletẏ ẏ dıſteín ar ſŏẏdogẏon gan-

taϭ uŷd ŷtŷ neſſaf ŷr llŷs. Ȝletŷ ŷr ŷgnat llŷs uŷd ŷſtauell ŷbɹenhín neu ŷneuad. ar gobenŷd auo dan ŷbɹenhín ŷdŷd. auŷd dan pen ŷr ŷgnat llŷs ŷnoſ. Ȝletŷ ŷ penguaſtraϭt ar guaſtradŷon oll gantaϭ uŷd ŷtŷ neſſaf yr ŷſcubaϭɹ ŷ bɹenhín. canŷſ ef aran ŷr ebɹaneu. Ȝletŷ ypenkŷnŷd ar kŷnŷdŷon oll gantaϭ uŷd odŷntŷ ŷbɹenhín. Ȝletŷ ŷr hebogŷd uŷd ŷſcubaϭɹ ŷ bɹenhín. canŷ char ŷr hebogeu uϭc. Guelŷ ŷguaſ yſtauell aruoɹϭŷn ŷſtauell ŷn ŷſtauell ŷbɹenhín y bŷdant. Ȝlety ŷdɹŷſſoɹŷon uŷd tŷ ŷpoɹthaϭɹ. Ancϭŷn ageiff ypenteulu ŷnŷ letŷ nŷt amgen teir
"a thri ſeic"achoɹneit olŷn oɹ llŷs. achŷfarϭs pop blϭŷdŷn ageiff ŷgan ŷbɹenhín nŷt amgen teir punt. O anreith awnel ŷ teulu ran deu ϭɹ ageiff ef oɹ bŷd gŷt ac ϭŷnt ac o traŷan ŷbɹenhín ŷr eidon adewiſſo Ŷneb awnel cam iſ colofneu ŷ llŷſ oſ deila ypenteulu ϭɹth gŷfreith traŷan ŷdi-

rŏẏ neu ẏcamlŏrŏ ageıf. Os deıla heuẏt ẏgkẏnted ẏneuad ẏn gẏnt noṙ dıſteín traẏan ẏdırŏẏ yneu ẏ camlŏrŏ ageıff. Mab neu neı ap brṙaŏt ẏr brenhín uẏd ẏ penteulu. Corneıt med adaŏ ıdaŏ ẏmpop kẏuedŏch ẏgan ẏurenhíneſ. Oṙ gat ẏbrenhín neb oṙ teulu aruar ẏgantaŏ hẏt odıſ ẏ pentan. gohodet ẏpenteulu hŏnnŏ ataŏ ehunan. ar tal ẏneuad ẏdeıſted ẏpenteulu ar teulu oll ẏnẏ gẏlch. kẏmeret ef ẏrheneuẏd auẏnho ar deheu ıdaŏ. ac arall arẏ aſſeu. March bıtwoſſeb ageıff ẏgan ẏ brenhín. adŏẏ ran ageıff ẏuarch oṙ ebrṙan.

Yneb aſarhaho neu alatho effeırat teulu dıodefet gẏfreıth ſened. ac am ẏ warthaet deudeg mu atelır ıdaŏ ar traẏan ageıff ef ar deuparth ẏr brenhín. Effeırat teulu ageıff y wıſc ẏpenẏtẏo ẏ brenhín ẏndı ẏgarawẏſ. ahẏnnẏ erbyn ẏ paſc ac offrŏm ẏ brenhín ageıff. ac offrŏm ẏ teulu. ac offrŏm ẏ ſaŏl agẏmerho offrŏm

ỏ gan ỏ brenhín ynỏ teir gỏỏl arbenhic. bỏth hagen ỏ kymer offrỏm ỏ brenhín. Bỏỏt feic achorneit med ageiff ynỏ ancỏỏn or llỏs. March bitwoffeb ageiff ỏgan ỏ brenhin. athrayan holl degỏm ỏ brenhín ageiff. ar trỏdỏdỏn anhebcor ỏr brenhín ỏỏ ỏr effeirat teulu. Effeirat brenhínes ageíff march bitwoffeb ỏgan ỏ urenhínes. ae offrỏm hi ar faỏl aperthỏno idi ageiff teir gueith pop blỏỏdỏn. Offrỏm ỏ urenhínef hagen ageíff ỏn praffỏỏluodaỏc. Ỏ wifc ỏpenỏtỏo ỏurenhínes ỏndi ỏgarawỏf ageiff ỏ heffeirat. lle ỏr effeirat ỏurenhínef auỏd gỏuarỏỏneb ahi.

Dfteín ageíff guífc ỏ penteulu ynỏ teir gỏỏl arbenhic. aguifc ỏdifteín ageiff ỏ bard teulu. a guífc ỏ bard ageiff ỏ drỏffaor. Croen hỏd ageiff ỏdifteín ỏ gan ỏkỏnỏdỏon pan ỏ gouỏno o haner whefraor hỏt ỏm pen ỏỏthnof o uei. Pan del ỏdifteín ỏr llỏf ỏrth gỏghor ef ỏbỏd

ỳ bȣ̀ỳt ar llỳn ỳn hollaȣ̀l. Ef adengỳſ ỳ pɼıa
ȣ̀t le ỳ paȣ̀b ỳnỳ neuad. Ef aran ỳ lletỳeu
March bıtwoſſeb ageıff ỳgan ỳ bɼenhín.
a dȣ̀ỳ ran ageıff ỳ uarch oɼ ebɼan. Rỳd uỳd
tír ỳdıſteín. Eıdon ageıff o pop anreıth ỳ
gan ỳ teulu. Dıſteín bıeu gobỳr merchet
pop maer bıſweıl. Pedeír ar hugeínt age
ıff gan pop ſȣ̀ỳdaȣ̀c adarỳmreto bȣ̀ỳt all=
ỳn ỳnỳ llỳſ pan elhont ỳn eu ſȣ̀ỳd. Ef aran
arỳant ỳgueſtuaeu. Ef bıeu ardỳſtu gui-
rodeu ỳnỳ llỳſ. Ef ageıf traỳan dırȣ̀ỳ acha
mlȣ̀ɼȣ̀ guaſſanaethwỳr bȣ̀ỳt allỳn. nỳt
amgen coc athrullỳat aſȣ̀ỳdȣ̀ɼ llỳſ. Oɼ pan
dotto ỳdıſteín oe ſeuỳll naȣ̀d duȣ̀ a naȣ̀d
ỳ bɼenhín ar urenhíneſ ar guỳrda. A toɼho
ỳnaȣ̀d honno nỳt oeſ naȣ̀d ıdaȣ̀ nac ỳn
llỳſ nac ỳn llan. Kỳfranaȣ̀c uỳd ỳnteu uỳḍ
ar pedeır ſȣ̀ỳd llỳſ ar hugeínt. A dȣ̀ỳ ran a
geıff o grȣ̀ỳn ỳ guarthec a lather ỳnỳ ge-
gín. O pop ſȣ̀ỳd llỳs pan ỳrotho ỳ bɼen
hín gobỳr ageıff ỳ dıſteín eıthỳr ỳſȣ̀ỳdeu

arbenhíc. Croen hŷd adaỽ idaỽ ŷn hŷdɪef ŷ gan ŷ penkŷnŷd. ac ohỽnnỽ ŷ guneir lleſtrɪ ŷ gadỽ fioleu ŷ bɪenhín. ae gŷrn kŷn rannu ŷ crỽŷn rỽg ŷ bɪenhín ar kŷnŷdŷon. Dɪſteín ageɪff ran gỽɪ o arŷant guaſtrodŷon. Dɪſteín o gŷfreɪth bɪeu goſſot bỽŷt a llŷn rac bɪon ŷ bɪenhín a seɪc uch ŷ laỽ ac arall ɪſ ŷ laỽ. ŷnŷ teír gỽŷl arbenic. Ef heuŷt bɪeu kŷhŷt ae hɪruŷs oɪ cỽɪỽf gloŷỽ ŷ ar ŷ guadaỽt. ac oɪ bɪagaỽt hŷt ŷ kŷgỽg perued. ac oɪ med hŷt ŷ kŷgỽg eɪthaf. Ŷ neb awnel cam ŷg kŷnted ŷneuad. oſ deɪla ŷdɪſteín ỽɪth gŷfreɪth ef ageɪff traŷan ŷ dɪrỽŷ neu ŷ camlỽɪỽ. ac oſdeɪla heuŷt ɪſ ŷ colofneu ŷn gŷnt noɪ penteulu traŷan ŷdɪrỽŷ neu ŷ camlỽɪỽ ageɪff. Dɪſteín bɪeu cadỽ ran ŷ bɪenhín o anreɪth. ac o rennír kŷmeret ef uuỽch neu ŷch. Dɪſteín bɪeu cạd tŷgu dɪoſ ŷ bɪenhín pan uo reɪth arnaỽ. Dɪſteín ŷỽ ŷtrŷdŷdŷn a geɪdỽ bɪeínt llŷf ŷn aỽſen

ŷ bɪenhín

bǒyt a llyn rac brɨon y brɨenhín a seic uch laǒ ac arall ɨs laǒ yny teir gǒyl arbenhic. Dɨsteín ageiff kyhyt ae hiruys oɨ cǒɨǒf gloyǒ yar ygǒadaǒt. ac oɨ brɨagaǒt hyt ykygǒg perued. ac oɨ med hyt ykygǒg eithaf. Yneb awnel kam yg kynted y neuad os deila y dɨsteín ef ǒɨth gyfreith: trayan y dirǒy neu y camlǒɨǒ ageiff ef. Os deila heuyt ɨs y colofneu yn gynt noɨ penteulu: ef ageiff ytrayan. Dɨsteín bieu cadǒ ran y brɨenhín oɨ anreith. a phan ranher: kymeret ef ych. neu uuch. Dɨsteín bieu tygu dɨos ybrɨenhín pan vo reɨth arnaǒ. Ef yǒ ytrydydyn ageidǒ brɨeínt llys yn aǒssen y brɨenhín.

DY dyry ygnat llys aryant yr pengǒaf traǒt pan gaffo march ygan ybrɨenhín. Ran gǒɨ ageiff o aryant y dayret. Yn rat y barn ef pop brɨaǒt aperthyno ǒɨth y llys. Ef bieu dangos brɨeínt gǒyr y llys abrɨeint eu fǒydeu. Pedeir ar hugeínt ageiff ynteu ygan yneb ydangossо yvɨeínt aedylyet idaǒ. Pan del gobyr kyfreithaǒl yr brɨaǒtwyr: dǒy ran ageiff yr ygnat llys. Ran deu ǒɨ ageiff oɨ anreith awnel y teulu kyn nyt el ef oe ty. Oɨ gǒɨthǒynepa neb barn yr ygnat

llys: rodent eu deu ỏyftyl yn llaỏ y bꝛenhín. ac oꝛ methlır yr ygnat llys: talet yr bꝛenhín werth y tauaỏt ac na varnet byth. ac oꝛ methlır y llall. talet y sarhaet yr ygnat llys. ac yr bꝛenhín werth y tauaỏt. Jaỏn yỏ ỏr bꝛaỏdỏꝛ kaffel pedeır keínhaỏc kyfreith o pop dadyl atalo pedeır keínhaỏc kyf. Ef yỏ y try dy dyn anhebcoꝛ yr bꝛenhín. Pedeır ar hugeínt adaỏ yr bꝛaỏtwyr pan teruyner tır. Oꝛ a dyn yg kyfreith heb ganhat yr ygnat llys: talet trı buhyn camlỏꝛỏ yr bꝛenhín. ac oꝛ byd y bꝛenhín yny lle: talet yn de udyblyc. Ny dyly neb varnu ar ny ỏyppo teır colofyn kyfreith a gỏerth pop an eu eıl kyfreıthaỏl. Llenllıeín ageıff yr ygnat llys y gan y vꝛenhınes yn pꝛeſſỏyl. March bıtoſſeb ageıff ygan y bꝛenhín adỏy ran ıdaỏ oꝛ ebꝛan. ac yn vn pꝛeſſeb ybyd amarch y bꝛenhín peunydyaỏl. Gỏaſtraỏt auỏyn adỏc y varch ıdaỏ yn gyweır pan y mynho. Ytır ageıff yn ryd. Ouer tlyſſeu ageıff pan ỏyſtler y sỏyd ıdaỏ. taỏlboꝛt ygan y bꝛenhín. a modꝛỏy eur y gan y vꝛenhínes. acny dyly ynteu gadu y tlyſſeu hynny y gantaỏ nac ar werth nac yn rat. Y gan y bard

pan enílló kadeır y keıff yr ygnat llys coꝛn bual amodꝛóy eur. ar gobennyd a dotter y danaó yny gadeır. Pedeır arhugeínt a geıff yr ygnat llys o pop dadyl sarhaet alledꝛat ygan yneb adıagho oꝛ holyon hynny. Ef a- 5
geıff tauaót y tauaót adel y pen yn anrec yr bꝛenhín. ar tauodeu oll oꝛ llys. kanyſ ynteu auarn ar y tauodeu oll. ar bꝛenhín adyly llanó lle y tauaót o gehyr moꝛdóyt y llódyn bıeıffo yr gof llys. Ygnat llys yó y trydy- 10
dyn agynheıl bꝛeínt llys yn aóſſen y bꝛenhín. Ryd uyd o ebedıó. kanyſ góell yó ygneıtaeth no dím pꝛeſſenhaól.

By dyd bynhac y llatho yr hebogyd crychyd neu bón. neu whıbonogyl vynyd 15
o rym y hebogeu. trı góaſſanaeth awna y bꝛenhín ıdaó. dala y varch tra achuppo yr adar. adala ywarthafyl tra dıſcynho. ae dala tra eſkẏno. Teır góeıth yd anrecca y bꝛenhın ef y nos honno oe laó ehunan ar uóyt. ka- 20
nys yn llaó ygennat yd anrecca beunyd ef eıthyr yny teır góyl arbenhıc. ar dyd y llatho ederyn en waóc. ar gled y kyghellaóꝛ yd eıſted yghyfedóch. Croen hyd ageıff ynhydꝛef ygan ypenkynyd ywneuthur menyc 25

athafyl hualeu idaỏ. Nyt yf namyn teir diaỏt yny neuad rac bot gỏall aryhebogeu. March bitoſſeb ageiff ygan y bṛenhín. a dỏy ran idaỏ oṛ ebṛan. Oṛ llad yr hebogyd yvarch yn hela. neu oṛ byd marỏ odamweín : arall ageiff ygan y bṛenhín. Ef bieu pop hỏyedic. Ef bieu pop nyth llamyſten agaffer ar tir y llys. Bỏyt seic achoṛneit med ageiff yny ancỏyn ynylety. Oṛ pan dotto yrhebogyd yhebogeu yny mut hyt pan y tynho allan : ny dyry atteb yneb oṛ ae holho. Gỏeſt ageiff vn weith pop blỏydyn ar tayogeu y bṛenhín. ac o pop tayaỏctref ykeiff dauat heſp. neu pedeir keínhaỏc kyfreith yn uỏyt y hebogeu. Y tir ageiff yn ryd. Ydyd ydalyho ederyn enwaỏc. ac na bo y bṛenhín yny lle : pan del yr hebogyd yr llys ar ederyn gantaỏ : y bṛenhín adyly kyfodi racdaỏ. ac ony chyfyt : ef adyly rodi y wiſc auo ymdanaỏ yr hebogyd. Ef bieu callon pop llỏdyn alather yny gegín. kyt anreither yr hebogyd o gyfreith : nys anreitha nar maer nar kyghellaỏṛ. namyn yteulu ar righyll.

PEnkynyd ageiff croen ych ygayaf ygan ydiſteín ywneuthur kynllyfaneu. ar

les ybrenhín yd helyant y kynydyon hyt galan racuyr. Odyna hyt naǒuetdyd oracuyr nys kyfranant ac ef. Naǒuetdyd o racuyr y gǒeda yr penkynyd dangos yr brenhín y gǒn ae gyrn ae gynllyfaneu. ae trayan or crǒyn. hyt naǒuetdyd o racuyr ny cheiff neb or aẹ holho penkynyd atteb ygantaǒ onyt vn or sǒydogyon llys uyd. kany dyly neb gohiryaǒ y gilyd or byd ae barnho. Penkynyd ageiff ran deu ǒr or crǒyn ygan gynydyon y gellgǒn. a ran gǒr ygan gynydyon y milgǒn. ac o trayan y brenhin or crǒyn ykeiff ef ytrayan. Gǒedy ranher ycrǒyn rǒg ybrenhín ar kynydyon. aet ypenkynyd ar kynydyon gantaǒ ar dofreth ar tayogeu y brenhín. ac odyna doent at ybrenhín erbyn ynadolyc ygymryt eu iaǒn ygantaǒ. lle ypenkynyd ar kynydyon gantaǒ yny neuad. yǒ ygolofyn gyfarǒynneb ar brenhín. Corneit med adaǒ idaǒ ygan y brenhín neu ygan y penteulu. ar eil ygan y vrenhínes. artrydyd ygan y diſteín. llamyſten dof pop gǒyl vihagel ageiff ef ygan yr hebogyd. ancǒyn ageiff yny lety. Seic achor neit med. Ef bieu trayan dirǒy achamlǒrǒ ac ebedi ǒ ykynydyon. athrayan gobreu eu

merchet. Gyt ar brenhín ybydant ykynydy on or nadolyc hyt pan elhont yhela ewiget ygwanhwyn. Or pan elhont y hela y kyntefín hyt ym pen nawuetdyd ovei nyt atteb y penkynyd yr neb ae holho. ony odiwedir duw kalan mei kyn gwiſgaw kuaran ytroet deheu. March bitoſſeb ageiff ygan ybrenhín. adwy ran idaw or ebran. Pan tygho ypenkynyd: tyget yuwyn ygwn ae gyrn ae gynllyuaneu. Pedeir keinhawc kyfreith ageiff ef ygan pop kynyd milgi. ac wyth geinhawc kyfreith ygan pop kynyd gellgwn. Or a y penkynyd yn anreith gan y teulu y brenhin. neu gan y lu. kanet ygorn pan vo iawn idaw. adewiſſet eidon or anreith. Mal yt geiff croen ych kyn ytrydydyd nadolyc y gan y diſtein: iawn yw idaw kaffel croen buch rwg mehefín ahanher mei ygantaw. ac onys koffa yna: ny cheiff dím.

PEngwaſtrawt ageiff croen ych ygayaf achroen buch yr haf ygan ydiſtein. ywneuthur kebyſtreu y veirch y brenhín. ahynny kyn rannu ycrwyn rwg y diſtein arſwydogyon. Pengwaſtrawt ar penkynyd artroedawc nyt eiſtedant wrth paret yneuad.

paϭb ohonunt ϭynteu aϭyr y le. Pengϭaſtraϭt bıeu koeſſeu pop eıdon alather yny gegín. ahalen arodır ıdaϭ gantunt. Ran deu ϭı a geıff o aryant ygϭaſtrodyon. Ef bıeu hen gyfrϭyeu amϭs ybı̷enhín ae hen ffrϭyneu. Pengϭaſtraϭt argϭaſtrodyon gantaϭ agaffant yr ebolyon gϭyllt a del yr bı̷enhín otrayan anreıth. Ef bıeu eſtynnu pop march a rotho y bı̷enhín. achebyſtyr adyry ynteu gan pop march. ac ynteu ageıff pedeır keínhaϭc o pop march eıthyr trı. y march arother yr effeırat teulu. ar march arother yr ygnat llys. ar march arother yr croeſſaneıt. kanys rϭymaϭ troet ygebyſtyr awneır ϭı̷th ydϭy geıll. ac uelly yrodır. Ef ageıff lloneıt y lleſtyr yd yffo y bı̷enhín ohonaϭ ygan ydıſteín. ar eıl y gan y penteulu. ar trydyd ygan yvı̷enhínes. Ytır ageıff yn ryd. a march bıtoſſeb ageıff ygan y bı̷enhín. a dϭy ran ıdaϭ oı̷ ebı̷an. lle y pengϭaſtraϭt ar gϭaſtrodyon y gantaϭ yϭ ygolofyn neſſaf yr bı̷enhín. Pengϭaſtraϭt bıeu rannu yr yſtableu ac ebı̷aneu ymeırch. Tı̷ayan dırϭy achamlϭı̷ϭ ygϭaſtrodyon ageıff ef. Ef bıeu capaneu y bı̷enhın oı̷byd crϭyn ϭı̷thunt. ae yſpardϭneu oı̷ bydant

eureit neu aryaneit neu euydeit pan dirmyccer. Bŏyt seic achoṙneit cŏṙŏf ageiff Gŏas yſtauell bieu hen ¶ yny ancŏyn. dillat y bṙenhin oll eithyr ytudet garawys. Ef ageiff y dillat gŏely ae vantell ae peis ae grys ae laŏdyr ae eſcityeu ae hoſſaneu. Nyt oes le dilis yr gŏaf yſtauell y ny neuad. kan keidŏ gŏely y bṙenhín. ae negeſſeu awna rŏg y neuad ar yſtauell. Y tir ageiff ynryd. ae ran o aryant y gŏeſtuaeu. Ef atan gŏely y bṙenhín. March pṙeſſŏyl ageiff ygan y bṙenhín. a dŏy ran idaŏ oṙ ebṙan. O pop anreith awnel yteulu : ef ageiff ygŏarthec kyhyt eu kyrn ac eu hyſBard teulu ageiff eidon o pop ¶ kyfarn. anreith ybo ŏṙth ydŏyn gyt ar teulu. aran gŏṙ mal pop teuluŏṙ arall. Ynteu agan vnbeínyaeth pṙydeín racdunt yndyd kat ac ymlad. Pan archo bard y teyrn : kanet vn kanu. Pan archo y vṙeyr : kanet tri chanu. Pan archo y tayaŏc : kanet hyt pan vo blín. Y tir ageiff yn ryd. ae varch yn pṙeſſŏyl ygan y bṙenhín. ar eil kanu agan yny neuad. kanyſ ypenkerd adechreu. Eil neſſaf yd eiſted yr penteulu. Telyn ageiff y

gan y brenhín. amodrǒy eur ygan y vrenhínes pan rother y sǒyd idaǒ. ar telyn ny at byth ygantaǒ. Tard teulu. Gostec gǒr. Distein brenhínes. Dryssaǒr neuad. Dryssaǒr ystauell. Gǒastraǒt auǒyn. Ganhǒyllyd. Trullyat. Goc. Troedaǒc. Medyd. Sǒydǒr llys. Medyc. Morǒyn ystauell. Gǒastraǒt auǒyn brenhínes. Y pymthec hyn yssyd vn vreint. ac vn vreint eu merchet. Yn sarhaet pop vn o hynny y te lir whe bu awhe vgeint aryant. Galanas pop vn ohonunt atelir o whe bu awhe bu vgeint mu gan tri drychafel. Ebedǐǒ pop vn o honunt: yǒ wheugeint. awhe vgeint yǒ gobyr merch pop vn o honunt. Punt ahanher yny chowyll. Teir punt y hegǒedi. Or a merch vn or pymthec hyn. ynllathrut heb rod kenedyl: whech eidon kyhyt eu kyrn ac eu hyskysarn uyd eu hegǒedi. vn vreint ahynny yǒ merch pop gǒr ryd a el yn llathrut.

OR a dryssaǒr neuad mǒy no hyt y vreich ae wyalen y ǒrth ydrǒs gǒedy yd el y brenhín yr neuad: or serheir yno. ny diwygir idaǒ. Or llud y dryssaǒr neu y

porthaỽr vn or sỽydogyon dan y adnabot y myỽn pan ymynho : talet pedeir keinhaỽc kyfreith yr sỽydaỽc. ac os pennadur uyd : talet yndeudyblyc. athri buhyn camlỽrỽ atal yr brenhín. lleftyr aeruyll ywiraỽt yr dryffaỽr. Diftein argỽallofyeit adygant eu gỽiraỽt y leftyr ydryffaỽr. pan rother gỽiraỽt yr ebeftyl : y dryffaỽr ae keidỽ. Ef a sycha crỽyn ygỽarthec alather yny gegin. acheinhaỽc ageiff ynteu o pop croen pan ranher. Ef ageiff y tir yn ryd. a march bitoffeb ageiff ygan y brenhín. Ran gỽr ageiff o aryant ygỽeftuaeu.

Dryffaỽr yftauell ageiff y tir yn ryd. a march bitoffeb ygan y brenhín. agỽiraỽt gyfreithaỽl ageiff. ae ran o aryant ygỽeft*uaeu*.

Gỽaftraỽt auỽyn ageiff kyfrỽyeu peunydyaỽl y brenhín ae panel. ae panel ae gapan glaỽ pan dirmyccer. ae hen pedoleu. ae heyrn pedoli. Y tir ageiff ynryd. aevarch preffỽyl. Ef adỽc march ybrenhín y lety ac oe lety. Ef adyeila march y brenhín pan efcynho aphan difcynho. Ran gỽr ageiff or ebolyon gỽyllt adel o anreith.

Medyc llys aeifted yn eil neffaf yr pente-

ulu yny neuad. Ytır ageıff ynryd. amarch
pꝛeſſȣyl ygan y bꝛenhın. Yn rat ygȣna ef
medegínyaetheu ȣꝛth y teulu a gȣyr y llys.
kany ẹll cheıff eıthyr ydıllat gȣaetlyt onyt
o vn oꝛ teır gȣelı agheuaȣl vyd. Punt agym-
er ef heb y ymboꝛth neu naȣ vgeínt ae ym-
boꝛth oꝛ welı agheuaȣl. nyt amgen pan toꝛ-
her pen dyn hyny weler yr emenhyd. afcȣꝛn
vch creuan pedeır keínhaȣc cota atal oꝛ ſeín-
ha ymyȣn kaȣc. afcȣꝛn ıs creuan : pedeır
keínhaȣc kyfreıth atal. a phan wanher dyn
yny arch hyny welher y amyſcar. a phan
toꝛher vn o petwar poſt coꝛff dyn hyny weler
ymer. Sef reı ynt ydeu voꝛdȣyt ar deu vẏr-
ryat. Teır punt yȣ gȣerth pop vn o teır
gȣelı hynny.

Grullyat ageıff y tır yn ryd. a march bıt-
oſſeb ygan y bꝛenhín. Gȣıraȣt gyfreıtha
ȣl ageıff nyt amgen lloneıt ylleſtrı ygȣaf-
ſanaethwyr ac ȣynt yny llys oꝛ cȣꝛȣf. ac
eu trayan oꝛ bꝛ̣agaȣt. med. ac eu hanher
oꝛ bꝛagaȣt. Medyd ageıff ytır yn ryd.
ae varch pꝛeſſȣyl y gan y bꝛenhín. Ran
gȣꝛ ageıff o aryant ygȣeſtuaeu. athrayan
y cȣyr adıotter oꝛ gerȣyn ved. kanys y deu

parth arennir yn teir ran. ydóy ran yr neuad. ar tryded yr yſtauell.
Goc bieu cróyn ydeueit ar geifyr ar óyn ar mynneu ar lloi. ac amyſcar ygóarth ec alather alather yny gegín. eithyr y refyr ar cledyf bifweil aa yr porthaór. Y coc bieu ygóer ar yſcei or gegín eithyr góer yr eidon auo teir noſ ar warthec ymaerty. Ytir ageiff yn ryd. ae varch bitoſſeb ygan ybrenhin.
Goſtecór ageiff pedeir keinhaóc o pop dióy achamlóró agoller am anoſtec yny llys. Ran heuyt ageiff am pop kyfran ygan y sóydogyon. Ytir ageiff ageiff yn ryd. ae ran o aryant ygóeſtuaeu. ae va rch preſſóyl ygan y brenhin. Pan ſymu ter y maer bifweil oe sóyd: trugeint a geiff ygoſtecór ygan yneb adotter yny le.
Groedaóc bieu eiſted dan traet y brenhin. abóyta o vn dyſcyl ac ef. Ef aenyn y ganhóyll gyntaf rac bron y brenhin ar vrenhines órth uóyt. ac eiſſoes bóyt feic agóiraót ageiff. kanyt oes gyfed idaó.
Y tir ageiff ynryd. amarch bitoſſeb ygan ybrenhin. ae ran o aryant ygóeſtuaeu.

Sŏydŏr llys a geiff y tir ynryd. ae varch
preſſŏyl ygan y brenhín. ae ran o aryant
ygŏeſtuaeu.

Oſteín brenhínes ageiff y varch preſ-
ſŏyl ygan y vrenhínes. ŏyth geínha-
ŏc adaŏ attaŏ o aryant y gŏeſtuaeu. adŏy
geínhaŏc agymer ef. arei ereill aran rŏg
Sŏydogyon yr yſtauell. ef aued aruŏyt
allyn yr yſtauell. Ef adyly ar tyſtu gŏiro-
deu yr yſtauell. adangos y paŏb y le.
Morŏyn yſtauell ageiff holl dillat y vren-
hínes trŏy y vlŏydyn eithyr ywiſc ype-
nyttyo yndi ygaraŏys. Ythir ageiff yn
ryd ae march preſſŏyl ygan y vrenhínes.
ae henffrŏyneu ae harchenat pan dir-
myccer ageiff. ae ran o aryant ygŏeſtuaeu.
Gŏaſtraŏt auŏyn brenhines ageiff y
tir ynryd ae varch preſſŏyl ygan y vren-
hínes. Myny bŏynt ygyt yr effeirat teu-
lu ar diſteín. ar ygnat llys. breint llys a
vyd yno kyn boet aŏſſen y brenhín.

Maer achyghellaŏr brieu kadŏ diffeith
brenhín. Punt ahanher adaŏ yr
brenhin pan ŏyſtler maeroniaeth neu
gyghelloryaeth. Tri dyn agynheil ymaer

gantaỽ ygkyfedỽch yn neuad ybrenhín. Ef aran yteu lu pan elhont ar dofreth. Yn anreith yd a gan yteulu ar ypetweryd. kylch ageiff ar ypetweryd ar tayogeu y-brenhín dỽy weith yny ulỽydyn. Ny byd penkenedyl maer achyghellaỽr byth. Maer bieu kymhell holl dylyet ybrenhín hyt ybo y vaeroníaeth. Maer achyghellaỽr adylyant trayan gobreu merchet ytayogeu. athrayan camlyryeu ac ebediweu y tayogeu. athrayan eu hyt pan ffohont or wlat. athrayan eu hyt ac eu bỽyt opop marỽty tayaỽc. Maer bieu rannu pop peth. arighyll bieu dewis yr brenhín. Or damweín ha yr maer na allo daly ty: kymeret ef y tayaỽc auynho attaỽ ulỽydyn or kalan mei ygilyd. amỽynhaet ef laeth y tayaỽc yr haf. ae yt y kynhayaf. ae ỵạ voch ygayaf. aphan el ytayaỽc yỽrthaỽ. gadet idaỽ pedeir hych maỽr abaed. ae yscrybyl ereill oll. aphedeir erỽ gayafar. ac ỽyth erỽ gỽanhỽyn ar. ar eil ulỽydyn ar tryded gỽnaet uelly. ac nyt yr vn tayaỽc hagen. Odyna ymborthet ynteu ar yr eidaỽ ehunan teir blyned ereill. Odyna gỽaredet ybrenhín arnaỽ o rodi tay

aȣc ıdaȣ yny mod gynt os mẏn. Pan gollo dyn y anreıth o gyfreıth. y maer ar kyghellaȣr bıeu yr aneıred ar enderíged ar dínewyt ran deu hanher.

Dylyet ykyghellaȣr yȣ kynhal dadleu ybrenhín yny ȣyd ac yny aȣſſen. Ef bıeu dodı croes agȣahard ym pop dadyl. ar gled ybrenhín yd eıſted ykyghellaȣr yny teır gȣyl arbenhıc. os yny gyghellorẏaeth ef ybyd ybrenhín yn dala llys. Modrȣy eur athelyn athaȣlborẏt ageıff ygan ybrenhín pan el yny ſȣyd. Yn oes hywel da trayan byȣ a marȣ ytayogeu adoeı yr maer ac yr kyghellaȣr. y deuparth "yr kyghellaȣr." ar trayan yr maer. ar maer arannei. ar kyghellaȣr adewıſſeı.

RJghyll ageıff ytır ynryd. a seıc or llys. RȣG ydȣy golofyn y seıf tra uȣytaho ybrenhín. kanys ef bıeu goglyt yneuad rac tan yna. GȣEdy bȣyt : yſſet ynteu gyt ar gȣaſſanaethwyr. Odyna nac eıſtedet ac na thrawet ypoſt neſſaf yr brenhín. GȣIraȣt gyfreıthaȣl ageıff. nyt amgen lloneıt ylleſtrı y gȣaſſanaethẇẏr ac ȣynt yny llys or cȣrȣf. ac eu hanher or bragaȣt. ac eu trayan

or med. Ef bieu koefcyn pop eidon or llys. Ny byd hyt vcharned. Nauuet dyd kyn kalan gayaf ykeiff ef peif achrys achapan. atheir kyfelín llieín o pen elin hyt ymlaen hir vys ywneuthur llaudor idau. ac ny byd ten llif ynylaudor. Ny byd hyt yny dillat na myn hyt yg clóm ylaudor. kalan mauarth ykeiff peis achrys amantell allaudor. Yny tri amfer hagen ykeiff penguch. Ef bieu rannu róg ybrenhin ar mayer ar kyghellaor. Ef bieu yr yfcub auo dros pen pan ranher yt ytayogeu ffoaudyr ac eu marú tei. Pan adau kyllidus ffoaudyr yyt heb vedi. aphan gaffer ykyffelyp o varú ty: yrighỳll ageiff ytalareu. Ef ageiff ymehín bólch ar emenyn bólch or marú tei. ar maen iffaf or ureuan ardulín oll ar llínhat ar to neffaf yr dayar or veifcaún. ar bóeill ar crym aneu ar ieir ar góydeu ar katheu. Torth ae henllyn ageiff ef ym pop ty ydel idau arneges ybrenhín. Teir kyfelín auyd yn hyt y billo rac y arganuot. Ef ageiff ytarú adel gan anreith. Pan vo marú yrighyll: yn trugared ybrenhín y byd yr eidau. Or serheir y righyll oe eifted yn dadleu ybrenhín: talet

ıdaȣ gogreıt eıſſín. achuccȣy. Gȣys rıgh yll gan tyſton. neu tarȣaȣ ypoſt teır gȣeıth ny ellır e gȣadu onyt trȣy lys. Pan watter hagen : llȣ ydyn awyſſer ary trydyd o wyr vn vzeínt ac ef ae gȣatta.

GOf llys ageıff penneu ygȣarthec a lather yny gegín ae traet eıthyr yta uodeu. y ymbozth ef ae was adaȣ oz llys. Yn rat ygȣna ef gȣeıth yllys oll eıthyr trı gȣeıth. kallaȣz. a bȣell gynnut aȣch lydan. a gȣayȣ. Gof llys bıeu keínyon kyfedȣch. Ef ageıff pedeır keınhaȣc o pop karcharaȣz ydıotto heyrn yarnaȣ. Ytır ageıff yn ryd. Gȣıraȣt gyfreıthaȣl ageıff oz llys. lloneıt ylleſtrı ygofyer ac ȣynt yny llys oz cȣzȣf. ar trayan oz med. ar hanher oz bzagaȣt. Ef yȣ ytrydydyn ageıff ymeſſur hȣnnȣ. odyna yrıghyll. yndıwethaf y trullyat. Ny eıll neb gof bot yn vn gymhȣt ar gof llys heb yganhat. Vn rydıt yȣ ar valu yny velın ar bzenhín. Ef bıeu gobzeu merchet ygofeín auȣynt ydanaȣ ac ȣzth y ohen. wheugeínt yȣ ebedıȣ y gof llys. a wheugeínt yȣ gobyr y verch. Punt ahanher yȣ ychowyll. Teır punt yny hegȣedı.

A Porthaor ageiff y tir yn ryd. Yny kaf-
tell trachefyn y dor ybyd yty. ae ym-
borth ageiff or llys. Prien ageiff o pop pon
kynut adel troy yporth. aphrien heuyt o
pop benneit. nyt amgen prien allo y tyn- 5
nu ae vn llaf heb lefteir ar gerdet ymeirch
neu yr ychen. achyny allo tynnu vn prien :
prien eiffoes ageiff. ac nyt myhaf. Or i
moch preidin adel yr porth : hoch ageiff y
porthaor. ac ny byd moy noc ygallo ae 10
vn llaf ydrychafel herwyd ygorych mal
na bo is ythraet no phen y lin. Or anreith
warthec adel yr porth or byd eidon mo kota
erni. yporthaor ae keiff. ar eidon diwethaf.
adel yr porth : ef heuyt ae keiff. ar cledyf 15
bifweil arefyr or gorthec alather yny ge-
gin. Pedeir keinhaoc ageiff o pop karchar-
aor agarcharer gan iaon ynyllys.

REit yo bot ygoylyor yn vonhedic golat.
kanyf idao yd ymdiredir or brenhin. 20
y uoyt ageiff yn waftat yny llys. ac ony
byd ybrenhin yny llys : yn gyntaf goedy
ymaer y keiff ef yifeic. pop bore y keiff ef
torth ae henllyn yny uoreuoyt. afcorn y
dynien ageiff o pop eidon alather yny gegin. 25

ytir ageiff yn ryd. agoisc ageiff doy weith yny uloyd yn ygan ybrenhin. ac vn weith ykeiff escityeu a hoffaneu.

Qaer bisweil ageiff y soyf ar blonec or llys. Ef bieu croyn ygoarthec alather ynygegin a vo teir nos ar warthec ymaer ty. Ef bieu gobreu merchet goyr y vaertref. kyt Sarhao ygoaffanaethwyr ymaer bisweil: ar eu ffoid orth doyn neu lyn or gegin neu or vedgell parth ar neuad: nys diwygant idao. Pan talher ysarhaet: whe bu awheugeint aryant atelir idao. Y alanas atelir owhe bu awhe vgeint mu. gan tri drychafel.

Dylyet ypenkerd yo eisted ar gled yr etling. ytir ageiff yn ryd. Ef adyly kanu yn gyntaf yny neuad. kyfaros neithaor ageiff nyt amgen pedeir ar hugeint ygan pop moroyn pan orhao. ny cheiff dim hagen ar neithaor goreic arygaffo gynt da ar yneithaor pan uu uoroyn. Sef uyd penkerd. y bard pan enillo kadeir. Ny eill neb bard erchi dim hyt ybo ypenkeirdyaeth ef. heb y ganhat. onyt bard gorwlat uyd. kyt lludyo y brenhin rodi da yny gyfoeth hyt ym pen yspeit: digyfreith uyd ypenkerd. Pan vynho

y brenhín gerd oe gwarandaw : kanet y penkerd deu ganu ymod duw. Ar trydyd or penaetheu. Pan vynho y vrenhines gerd oe gwarandaw yny hystauell. kanet y bard teulu tri chanu yndisson rac teruyscu yllys.

KEneu gellgi brenhín tra vo kayat ylygeit : pedeir arhugeint atal. Yny growyn : wyth adeu vgeint atal. Yny gynllwst : vn ar pymthec aphetwar vgeint atal. Yny ouer hela : wheugeint atal. Pan vo kỳfrwys : punt atal. Keneu milgi brenhín kyn agori ylygeit : deudec keinhawc atal. Yny growyn : pedeir ar hugeint atal. Yny gynllwst : wyth a deugeint atal. Yny ouer hela : vn ar pymthec aphetwar vgeint. atal. Pan vo kyfrwys. punt atal. Vn werth yw gellgi breyr amilgi brenhín. Sef atal milgi breyr : hanher kyfreith gellgi breyr gogyfoet ac ef. Pyrwy bynhac vo ken eu tayawc kyn agori ylygeit : keinhawc cotta atal. Yny growyn : dwy geinhawc cotta atal. Yny gynllwst : teir keinhawc cotta atal. Pan ellygher ynryd : pedeir keinhawc cotta atal. Koftawc kyn boet brenhín breiffo. nythal eithyr pedeir keinhawc cotta. Os bugeilgi uyd : eidon taladwy atal. ac ot amheuír yuot uelly :

tyget yperchennaỽc achymydaỽc uch ydrỽs. ac arall is ydrỽs raculaenu yr yscrybyl yborẏe. achadỽ yr olyeit ydiwedyd. Y neb adiotto llygat gellgi brẏenhín neu atorẏho yloscỽrn: talet pedeir keínhaỽc kyfreith yg kyfeir pop buch atal ho y ki. Ki kallaỽued or lledir pellach naỽ kam yỽrth ydrỽs: ny thelir. Or lledir ynteu o vyỽn y naỽkam: pedeir ar hugeínt atal. Dyt oes werth kyfreith ar vitheiat: po peth ny bo gỽerth kyfreith arnaỽ. damdỽg ageffir ymdanaỽ.

Poỽy bynhac adefnydyo kylleic brẏenhín: talet tri buhyn camlỽrỽ yr brẏenhín. karỽ: ych atal. Ewic: buch atal. Deu dec golỽyth brẏeínhyaỽl auyd yg kylleic brẏenhín. Tauaỽt. a thri golỽyth or mynỽgyl. kymhibeu. Callon. Deulỽyn. Jar. Tumon. hydgyllen. herỽth. auu. Tri buhyn camlỽrỽ atelir drẏos pop vn golỽyth Sef atelir drẏos gylleic brẏenhín pan gyfrifer pop camlỽrỽ: deu vgeín mu. Ny byd golỽython brẏeínyaỽl yn hyd brẏenhínḭ namyn oỽyl giric hyt galan racuyr. ac ny byd kylleic ynteu. onyt tra vo y golhỽython brẏeínhaỽl yndaỽ. Or lledir karỽ brẏenhin yn tref brẏeyr yborẏe: katwet ybrẏeyr ef yn gyfan hyt hanher dyd. ac ony doant ykynydyon yna. paret ybrẏeyr bligyaỽ yr hyd allithaỽ

y kṽn oꝛ kic. adyget atref y kṽn ar croen ar afu ar whartha6ꝛ ol. ac ony doant ykynydyon y nos honno ⁊ m6ynhaet ef ykíc. achatwet y kṽn ar croen yr kynydyon. Oꝛ lledir y kar6 y am hanher dyd ⁊ katwet y bꝛeyr ef yn gyfan hyt ynos. ac ony doant y kynydyon yna ⁊ m6ynhaet y bꝛeyr hṽnn6 mal yr hṽn gynt. Oꝛ lledir hyt nos yn tref bꝛeyr ⁊ tannet y vantell arna6. a chatwet yn gyfan ef hyt y boꝛe. ac ony doant ykynydyon yna ⁊ bit vn vꝛeínt hṽnn6 a reı gynt. Oꝛ byd hela gellgṽn y 6ꝛ ryd ⁊ arhoet ef yboꝛe hyny ollygho ykynydyon y bꝛenhín eu kṽn teır g6eith. ac odyna gollyget ynteu. Póy bynhac alatho hyd ar tır dyn arall ⁊ rodet whartha6ꝛ yperchenna6c ytır. o nyt hyd bꝛenhín uyd. kany byd whartha6ꝛ tır yn hyd bꝛenhın. Oꝛ g6yl ffoꝛda6l b6yſtuil yar ffoꝛd ymy6n ffoꝛeſt bꝛenhín ⁊ byryet ergyt ıda6 os myn. ac os medyr ⁊ ymlynet trae g6elo. ac oꝛ pan el ydan yol6c ⁊ gadet ehunan.

HYt hyn gan ganhat du6 kyfreitheu llys rytraethaſſam. weithon gann boꝛth ygogonedus argl6yd ıeſſu ı grıſt ⁊ kyfreitheu g6lat adangoſſ6n.

ac yn gyntaf teir colofyn kyfreith. nyt amgen. Nawf affeith galanas. a nawf affeith tan. a nawf affeith lledrat.

Kyntaf o nawf affeith galanas. yw tauawtrudyaeth nyt amgen menegi ylle ybo y neb alather yr neb ae llatho. Eil yw rodi kyghor ylad ydyn. Trydyd yw kyt synhyawf ac ef am y lad. Petweryd yw diswyl. Pymhet yw canhymdeith yllofrud. Whechet yw kyrchu ytref. Seithuet yw ardwyaw. Wythuet yw bot yn porthordy. Nawuet yw gwelet ylad gan y odef. Dros pop vn or tri kyntaf: yrodir nawf vgeint aryant allw canhwr ywadu gwaet. Dros pop vn or tri ereill: yrodir deu nawf vgeint aryant allw deu canhwr. Dros pop vn or tri diwethaf ytelir tri nawf vgeint aryant allw trychanhwr ydiwat gwaet. Vneb awatto coet amaes: rodet lw deg wyr adeu vgeint heb gaeth aheb alltut. athri ohonunt yndiofredawc o varchogaeth allieín agwreic. Vneb aadefho llofrudyaeth: talet ef ae genedyl sarhaet ydyn alather yn gyntaf. ae alanas. ac yn gyntaf ytal y llofrud sarhaet ydyn lladedic y tat ae vam ae vrodyr ae whioryd. ac os gwreigawc uyd: ywreic ageiff trayan y sarhaet ygan yrei hynny. Trayan hagen yr alanas

adaỏ ar y llofrud ae tat ae vam ae vrodyr ae chwioryd yn wahanredaỏl yỏrth ygenedyl. Trayan yllofrud elchỏyl arennír yn teir ran. Y trayan ar y llofrud ehunan. ar dỏy ran ar y tat ar vam ar brodyr ar chwioryd. ac or gỏyr hynny y tal pop vn gymeínt ae gilyd. ac uelly ygỏraged. ac ny thal vn wreic mỏy no hanher ran gỏr. ar trayan hỏnnỏ atelir y tat a mam y lladedic ae gyt etíuedyon megys ysarhaet. Y dỏy ran adodet ar y genedyl: arennir yn teir ran. ac o hynny ydỏy ran atal kenedyl ytat. ar tryded atal kenedyl y vam. Ykyfryỏ achoed kenedyl atalhont alanas ygyt ar llofrud: yr vn ryỏ achoed ae kymerant oparth ylladedic or gorhengaỏ hyt ygorchaỏ. Hal hyn yd enwir naỏ rad kenedyl adylyant talu galanas ae chymryt. ac eu haelodeu. kyntaf or naỏ rad yỏ tat a mam yllofrud neu y lladedic. Eil yỏ braỏt awhaer. Trydyd yỏ hentat. Petweryd yỏ Gorhentat. Pymhet yỏ kefynderỏ. Whechet yỏ kyferderỏ. Seithuet yỏ keifyn. Ỏythuet yỏ gorcheifyn. Naỏuet yỏ gorchaỏ. aelodeu y gradeu ynt: nei ac ewythyr yllofrud neu ylladedic. Nei yỏ: mab braỏt neu vab whaer. neu gefynderỏ. "neu gyferderỏ." neu gyfnítherỏ. Ewythyr yỏ. braỏt tat

neu vam. neu y hentat neu y henuam. neu y orhentat neu y orhenuam. allyma mal ymae meint ran pop vn or rei hynny oll yn talu galanas neu yny chymryt. Yneb auo nes ygerenhyd o vn ach yr llofrud neu yrlladedic nor llall: deu kymeint atal neu agymer ar llall. ac uelly am pawb or feith rad diwethaf. ac aelodeu yr holl radeu. Etiued yllofrud neu y lladedic ny dylyant talu dim nae gymryt tros alanas. kanys ran yneb atalwys mwy no neb arall: a seif drofstaw ef ae etiuedyon. ac eu pryder aperthyn y vot arnaw. Pryder etiued ylladedic auyd aryreení ae gyt etiuedyon. kanys trayan galanas agymerant. Ac o byd neb ogenedyl yllofrud neu y lladedic yn dyn eglwysfic rwymedic o vdeu kysfegredic. neu yg kreuyd. neu glafor. neu uut. neu ynuyt. ny thal ac ny chymer dim o alanas. ny dylyant wy wneuthur dial am dyn alather Na gwneuthur dial arnunt wynteu ny dylyir. ac ny ellir kymhell y kyfrywb trwy neb kyfreith ytalu dim. nae gymryt nys dylyant.

ONaw affeith tan kyntaf yw kyghorri llosci yty. Eil yw duunaw am y llosc. Trydyd yw yw mynet y losci. Petweryd yw ymdwyn yrwyll. Pymhet yw llad ytan. Whechet yw keisfaw dylwyf.

Seithuet yδ whythu y tan hyny enynho. δythuet yδ enynnu y peth y lloſcer ac ef. Naδuet yδ gδelet y lloſc gan yodef. y neb awatto vn oꝛ naδ affeith hyn: rodet lδ deg wyr adeu vgeínt heb gaeth aheb alltut.

KYntaf o naδ affeith lledꝛat yδ syllu tδyll acheiſſaδ ketymdeith. Eil yδ duunaδ am ylledꝛat. Tꝛydyd yδ rodi bδyllδꝛδ. Petweryd yδ ymdδyn ybδyt yny getymdeithas. Pymhet yδ rδygaδ y buarth neu toꝛrı yty. Seithuet yδ kychwynu y lledꝛat oe le a cherdet dyd neu nos gantaδ. ~~δyt~~ Seithuet yδ bot yn gyfarwyd ac yntroſcδydδꝛ ar ylledꝛat. δythuet yδ kyfrannu ar lladꝛon. Naδuet yδ gδelet y lledꝛat. ae gelu yr gobyr neu y pꝛy nu yr gδerth. Yneb awatto vn oꝛ naδ affeith hyn: rodet lδ deg wyr a deu vgeínt heb gaeth aheb alltut.

Naδ nyn adygant eu tyſtolyaeth gan gredu pop vn o honunt ar wahan δꝛth ylδ. arglδyd rδg ydeu δꝛ oꝛ dadyl a adefynt yryuot geır y vꝛon ef. ac na beı gyfrannaδc yn teu oꝛ dadyl. ac na bydynt vn dull. Abat rδg ydeu vanach ar dꝛδs ykoꝛ. Tat rδg ydeu vab gan dodı y laδ ar pen ymab ydycco y tyſtoly

aeth yny erbyn. adywedut val hyn. Myn duẃ ygẃr am creẃyſi yn tat ittı. athıtheu yn vab ímí. gẃır adywedafi yrochwı. Brıaẃ=dẃr am y varnẃys gynt or byd ydeu dyn y barnẃyt udunt yn amryſſon am y varn. a Mach am y vechnıaeth ot adef ran agẃadu ran arall. Effeırat rẃg ydeu dyn plẃyf o tyſtolyaeth atyſter ıdaẃ. Morẃyn am y morẃyndaẃt. os ygẃr y rother ıdaẃ adyweıt nat oed vorẃyn hı yr dẃyn yıaẃn aedylyet. Neu or treıſſır ar gẃr ae treıſſo yndywedut nat oed uorẃyn hı. credadẃy yẃ tyſtolyaeth yuorẃyn yny erbyn. Bugeıl trefgord am y uugeılyaeth or llad llẃdyn y llall. LLeıdyr dıobeıth am ygytleıdyr pan dyccer yr groc. kanys credadẃy uyd yeır ar y getymdeıthon ac am yda adycco. heb greır. ac ny dylyır dıuetha ygetymdeıth yr yeır ef namyn y uot ynlleıdyr gẃerth. Credadẃy heuyt uyd amotẃr yny amot. ac uelly heuyt. credadẃy uyd ma nac gẃr a wnel dogyn vanac. a Rodaẃdyr a gredır ar y da arotho. ac yna ydywedır. nyt oes rod onyt ovod

Llaẃ dyn ae troet ae lygat ae weus ae gluſt gan gollı yglybot ae trẃyn :

whe bu awhe vgeint aryant yδ gδerth pop vn ohonunt. Oꝛ trychir cluſt dyn oll ym deith. achlybot oꝛ dyn arnaδ mal kynt : dδy uu a deu vgeint aryant atal. Keilleu vn werth ynt ar aelodeu vꝛy oll. Tauaδt ehu nan. kymeint yδ ywerth ar saδl aelaδt a rifδyt hyt hyn. holl aelodeu dyn pan gyfriffer ygyt : δyth punt aphetwar vgeint punt atalant. Bys dyn : buch ac vgeint aryant atal. Gδerth yuaδt : dδy uu adeu vgeint aryant. Ewin dyn : dec ar hugeint aryant atal. Gδerth ykygδng eithaf : whech ar hugeint aryant aṭaḷ a dimei athray an dimei. Gδerth y kygδng perued : dec adeu vgeint adimei adeuparth dimei. Gδerth y kygδng neſſaf : petwar vgeint aryant. Racdant dyn : pedeir ar hugeint aryant gan tri dꝛychafel atal. aphan taler racdant : gδerth creith go gyfarch a telir gantaδ. Kildant : dec adeu vgeint atal.

PEdeir ar hugeint aryant yδ gδerth gδaet dyn. kanyt teilδng bot gδerth gδaet dyn yn gyfuch agδerth gδaet duδ. kyt bei gδir dyn ef : gδir duδ oed ac ny phechδys yny gnaδt. Teir creith gogyf-

arch yſſyd ar dyn. creith arðyneb dyn ⁊ whe
ugeint atal. Creith ar gefyn yllaþ deheu ⁊
trugeint atal. Creith ar gefyn y troet deheu ⁊
dec arhugeint atal. Gðerth amrant dyn
hyt ybo ybleð erni ⁊ keinhaðc kyfreith atal.
pop blewyn ⁊ oꝛ tyrr dim ohení ⁊ gðerth cre-
ith ogyfarch atelir yna.

SEf yð meint galanas maer neu gyg-
hellaðꝛ ⁊ naþ mu anaþ vgeint mu
gan tri dꝛychafel. Sarhaet pop vn ohon-
unt yð naþ mu a naþ vgeint aryant. Punt
yð ebediþ pop vn ohonunt. Punt yð gobyr
merch pop vn. atheir punt yð ychowyll.
a seith punt yhegðedi. Oꝛa merch maer ⁊
neu gyghellaðꝛ neu vn o arbenhigyon llys
yn llathꝛut heb rod kenedyl ⁊ naþ eidon ky-
hyt eu kyrn ac eu hyſcyfarn uyd eu hegðedi.
Pedeir bu aphetwar vgeint aryant yð ſar-
haet teuluðꝛ bꝛenhín os o hynny yd ymar-
delð. Teir bu atelir yn ſarhaet teuluðꝛ bꝛe-
yr. nyt amgen tri buhyn tal beinc.

Galanas penkenedyl ⁊ tri naþ mu athꝛi
naþ vgein mu gan tri dꝛychafel. yny
sarhaet ytelir tri naþ mu athꝛi naþ vge-
int aryant. Galanas vn o aelodeu pen ke
nedyl ⁊

nyt amgen y gar. Atelır o naỏ mu a naỏ vgeínt mu gan trı dıychafel. Yny farhaet y keıff naỏ mu a naỏ vgeínt aryant. Galanas bıeyr dıffỏyd owhe bu awhe vgeínt mu gan trı dıychafel ytelır. Y Sarhaet atelır o whe bu awhe vgeínt aryant. Galanas bonhedıc canhỏynaỏl atelır o teır bu a thrı vgeínt mu gan trı dıychafel. Y Sarhaet atelır o teır bu athrı vgeínt aryant. ky mro vam tat vyd bonhedıc canhỏynaỏl. heb gaeth a heb alltut a heb ledach yndaỏ. Os gỏı bıeyr auyd bonhedıc canhỏynaỏl pan lather : whe bu ageıff ybıeyr oı alanaſ ygan yllofrud. Ꝑr bıenhín ydaỏ trayan pop galanas. kanys ı᷒ ef bıeu kymhell y lle ny allo kenedyl gymhell. Ac agaffer o da oı ı᷒ pıyt ygılyd yr llofrud : ybıenhín bıeíuyd. Galanas tayaỏc bıenhın atelır o teır bu a thrı vgeín mu gan trı dıychafel. Y Sarhaet yỏ teır bu athrı vgeínt aryant. Galanas tayaỏc bıeyr : hanheraỏc uyd ar alanas tayaỏc bıenhın. Ac uelly y sarhaet. Galanas alltut bıenhín : atelır o teır bu athrı vgeín mu ọ heb dıychafel. Y Sarhaet yỏ teır bu heb ychwanec. Galanas alltut bıeyr : han-

heraỽc uẏd ar alanas alltut bṛenhín. Galanas alltut tayaỽc: hanheraỽc uyd ar alanas alltut bṛeyr. ac uelly ebyd eu sarhaedeu.

Neb a gníthyo dyn: talet ysarhaet yn gyntaf. kanys dṛychaf agoſſot yỽ sarhaet pop dyn. a cheínhaỽc dṛos pop blewyn bonwyn a tynher oe pen. acheínhaỽc dṛos pop bys ael yny pen. aphedeir ar hugeínt dṛos ygỽallt taldṛỽch. Dewíſſet paỽb yvṛeínt: ae ỽṛth vṛeínt ypenkenedyl. ae ỽṛth vṛeínt ytat. ae ỽṛth vṛeínt ysỽyd. Pvnt a hanher yỽ gỽerth kaeth teledíỽ oṛ henuyd oṛ tu dṛaỽ yr moṛ. Oṛ byd anafus hagen neu ryhen neu ryṛeuanc nyt amgen no lleṛ noc vgeín mlỽyd: punt atal. Oṛ henuyd oṛ tu yma yr moṛ heuyt: punt atal. kanys ehunan a lygrỽys yvṛeínt o vynet yn gyfloc gỽṛ oe vod. Oṛ tereu dyn ryd dyn kaeth: talet ıdaỽ deudec keínhaỽc. whech dṛos teır kyfelín ovṛethyn gỽyn tal pentan ywneuthur peıs ıdaỽ ỽṛth lad eıthín. Teır dṛos laỽdỽṛ. Vn dṛos kuaraneu adyrnu oleu. Vn dṛos ỽdyf neu dṛos uỽell os koetỽṛ vyd. Vn dṛos raff deudec kyfelínyaỽc. Oṛ tereu dyn kaeth dyn ryd. Jaỽn yỽ trychu yllaỽ

deheu idaw neu talet arglwyd ykaeth farhaet ydyn. Paỽd kaeth yỽ: hyt ybyryo ykryman. Y neb a gyttyo agwreic kaeth heb ganhat y harglwyd: talet deudec keinhaỽc y arglwyd ygaeth dros pop kyt. Y neb au eichocco y gwreic kaeth auo ar gyfloc: rodet arall yny lle hyt pan agho. ac yna paret ef yr etíued ac aet ygaeth yffe. ac or byd marỽ yar yr etíued: talet yneb ae beichoges ygwerth kyfreith oe harglwyd. Pop dyn ageiff drychafel yny alanas ac yny Sarhaet eithyr alltut. yr vgeinheu atelir ygyt ar gwarthec uyd y drychafaleu. Sarhaet gwreic kaeth: deudec keinhaỽc atal. ac os gwenigaỽl uyd nyt el nac ynraỽ nac ymreuan: pedeir ar hugeint vyd y Sarhaet. Yneb awnel kynllwyn: yn deudyblyc ytal galanas ydyn alatho. adeu dec mu dirwy yndeu dyblyc atal yr brenhín Yneb awatto kynllwyn neu uurdwrn neu gyrch kyhoedaỽc: rodet lỽ deg wyr adeu vgeint heb gaeth aheb alltut. Ny ellir kyrch kyhoedaỽc o lei no naỽwyr.

LLys brieu teruynu. agwedy llys: llan. a gwedy llan breint. a gwedy breint: kynwarchadỽ. ar diffeith. ty ac odyn acyfcubaỽr

yỏ kynwarchadỏ. Oꝛ tyf kynhen rỏg dỏy tref vn vꝛeínt am teruyn: gỏyrda ybꝛenhín bꝛeu teruynu hỏnnỏ os gỏybydant. ac oꝛbyd petrus gantunt ỏy: dylyedogyon ytır bꝛeu tygu opaỏb y ỿꝛeṇ teruyn. ac odyna rannent eu hamryſſon yn deu hanher yrydunt. Kyt teruynho tref ar yllall: ny dyly dỏyn rantır yỏꝛthı. Hanher punt adaỏ yr bꝛenhín pan teruynher tır rỏg dỏy tref. Pedeır arhugeínt adaỏ yr bꝛaỏtwyr pan dycco kyfreıth tırydyn. Hanher punt adaỏ yr bꝛenhín o pop rantır ı pan y heſtynho.

Kal hyn ydymlycceır dadleu tır adayar. yr haỏlỏꝛ bꝛeu dangos y haỏl. ac odyna yr amdıffynnỏꝛ yamdıffyn. agỏedy hynny henaduryeıt gỏlat bꝛeu kytyſtyryaỏ yn garedıc pỏy o honunt yſſyd ar y ıaỏn. pỏy nyt yttıỏ. agỏedy darffo ḥyṇṇy yr henaduryeıt racreıthaỏ eu synhỏyr. achadarnhau eu dull trỏy tỏg. yna ydyly y bꝛaỏtwyr mynet ar lleılltu. abarnu herwyd dull yr henaduryeıt. adangos yr bꝛenhın yr hyn a varnont. ahỏnnỏ yỏ deturyt gỏlat gỏedy amdıffyn. Pan dechꝛeuher kynhen am teruynu tıred neu trefyd. os yrỏg tır yllys athír yḷḷaṇ wlat y dechꝛeuír: llys ater

ateruyna. Os yrǒg tir ywlat athir eglǒys y eglǒys ateruynha. Os yrǒg kytetiuedyon : breint ateruynha. Os yrǒg tir kyfanhed athir diffeith : kynwarchadǒ ateruynha. adeil ac aradǒy yǒ kyfanhed. Pan teruynha llys : maer a chyghellaǒr bieu dangos ytheruyneu drofti. Os eglǒys : bagyl ac euegyl.

ENeb auynho kyffroi haǒl am tir ac ach ac etuyryt : kyffroet yn vn or deu naǒ vetdyd. ae naǒuetdyd racuyr ae naǒuetdyd mei. kanys kyt kyffroer yryǒ haǒl honno : ymaes o vn or dydyeu hynny : ny thyccya. Yneb aholho tir yn naǒuettyd racuyr : bra ǒt ageiff o honaǒ kyn naǒuet mei. ac ony cheiff braǒt yna : holet yn naǒuetdyd mei elchǒyl or myn erlyn kyfreith. ac odyna agoret uyd kyfreith idaǒ pan ymynho ybre.

TRi datanhud tir yffyd : datanhud karr. adatanhud beich. adatanhud eredic. yneb y barner datanhud beich idaǒ : tri dieu atheir nof gorffowys yn dihaǒl ageiff. ac y ny trydydyd ydyry atteb. ac yny naǒuetdyd barn. Yneb ybarnher datanhud karr idaǒ : pump nieu aphymp nos gorffowyf ageiff. ac yny pymhet dyd atteb. ac yny

naɓuetdyd barn. Y neb ybarner datanhud eredic idaɓ: goɨffowys yn dihaɓl ageiff hyny ymchoelo ygefyn ar ydas. ac yny naɓuetdyd barn. Dy dyly neb datanhud namyn oɨ tir auo yn llaɓ ytat yny vyɓ ahyt yvarɓ. Pydiɓ "ybarnher" bynhac datanhud: ny dichaɓn neb yuɓɨɓ oe datanhud namyn etíued pɨodaɓɨ. kany dichaɓn yreil datanhud gɓɨth lad ykyntaf. ac ny ɓɨth lad am pɨodaɓɨ am pɨodaɓɨ arall oe datanhud. ac oɨ byd amryſſon rɓg etíuedyon pɨodaɓɨ am datanhud: ny dichaɓn vn gɓɨthlad ygilyd ogyfreith. Dɨ deu etíued gyfreithaɓl: vn auyd pɨodaɓɨ ar datanhud cɓbyl ar llall ny byd. kanyt pɨodaɓɨ datanhud cɓbyl yneb namyn yr bɨaɓt hynhaf. bɨeint ybɨaɓt hynhaf yɓ kymryt datanhud cɓbyl dɨos yvɨodyr. achyt delhont ɓy oe vlaen ef: ny chaffant ɓy datanhud o gɓbyl. ac os kymerant: ef ae gɓɨthlad ohonaɓ os myn. Os ygyt ygofynant: ygyt y caffant. mal ydyweſpɓyt vɨy. Dyt reit arhos naɓuetdyd am teruynu tir. namyn pan ỽ vynho y bɨenhín ae wyrda. Dy dylyírheuyt arhos naɓuetdyd rɓg pɨodaɓɨ ac am

prıodaȣr agynhalyo tır yny herbyn.
TEır gȣeıth yrennír tır rȣg brıodorıyon. yn gyntaf rȣg brıodyr. Odyna rȣg keuyndyrȣ. Trıyded weıth rȣg kyferdyrȣ. Ody na nyt oes prıaȣt ran ar tır. Pan ranho ı brıodyr tref eu tat yrydunt. y ıeuhaf ageıff yr eıſſydyn arbenhıc ac ȣyth erȣ. ar trefneu oll. ar gallaȣr ar uȣell gynnut ar cȣlltyr. kany eıll tat nac eu rodı nac eu kymynnu onyt yr mab ıeuhaf. achyn gȣyſtler ny dygȣydant byth. Odyna kymeret pop brıaȣt eıſſydyn arbenhıc ac ȣyth erȣ. ar mab ıeuhaf aran. ac o hynhaf y hynhaf brıeu dewıs ỽy dyly neb gofyn atran: onyt yneb ny chỽ afas dewıs. kanyt oes warthal gan dewıs.

OR gomed dyn teır gȣys o pleıt ybrıenhın am tır onyt maȣr aghen ae llud. ytır arodır yr neb ae holho. Orı daȣ ynteu ȣrıth yr eıl wys neu ȣrıth y tryded. gȣrıthebet am y tır os ıaȣn ıdaȣ. athalet trı buhyn camlȣr yr brıenhın am omed gȣys. Yneb atalo gobyr eſtyn am tır: ny thal hȣnnȣ ebedıȣ gan ıaȣn. ỽȣy bynhac ahgynhalyo tır teır oes gȣyr yn vn wlat yn vn wlat ar dylyedogyon. oes tat ahentat agorıhentat heb haȣl

aheb arhaỽl. heb losc ty heb tɔir aradyr. ny ỽrthebír udunt ỽyth ɔr tir hỽnnỽ kan rygay ỽys kyfreith yrydunt. Kỽy bynhac aholho tir o ach ac etrif. reit yỽyhen adur yeit gỽlat tygu yr ach kyn gỽarandaỽ y haỽl. Ar keis dyn ran o tir gan ygenedyl gỽedy hir alltuded: rodet wheugeint yg gobyr gỽarchadỽ ɔr canhadant ran idaỽ. Ytir arotho ybrenhín ydyn gan iaỽn: nys attỽc yneb ae gỽledycho gỽedy ef. Pỽy bynhac aodefho rodi tref y tat yny ỽyd yarall heb lud a heb wahard: nys keiff tra vo byỽ. Pỽy bynhac aholho tir ɔr dỽc y ach ar gogeil mỽy no their gỽeith. colledic uyd oe haỽl. Ar gỽneir eglỽys ar tayaỽc tref gan gan hat y brenhín ae bot yn gorflan hi. ac effeirat yn efferennu yndi. ryd vyd ytref honno o hynno o hynny allan. Ar kymer tayaỽc mab breyr ar vaeth gan ganhat yarglỽyd: kyfrannaỽc uyd y mab hỽnnỽ ar tref tat y tayaỽc mal vn oe veibon ehunan. Pop tir kyt adylyir ygynhal allỽ ac a da. ac ar nys kynhalyo: collet yran. Gỽedy yranher ytir hagen. ny dyly neb talu i dios ygilyd. ỽynt adylyant hagen ac eu llỽ

kynhal o pop vn gan ygilyd oi brodyr ar kefyndyró ar kyferdyró. ar tir agollo vn oi rei hynny o eiffeu llo yrei ereill : eníllent idao. o gyferdyró allan ny dyly neb kado ran y gilyd nac ae lo nac ae da.

Poy bynhac awnel briat arglóyd neu awnel kynlióynl : ef a gyll tref ytat. ac oi keffir : eneituadeu uyd. Ony cheffir ynteu amynnu kymot o honao ac arglóyd ac achenedyl : tal deu dyblyc adao arnao odiróy agalanas. ac oi kyrch lys ypap adyuot llythyr ypap gantao a dangos yrydhau oi pap. tref ytat ageiff. Tiydyd achaos y kyll dyn tref ytat. o enkil o honao yóith y tir heb ganhat ac na allo godef y beich ar góaffanaeth a vo arnao.

Dycheiff neb tir ygyt etíued megys y viaót neu ygefynderó neu ygyferderó. gan yofyn tróy yr hón a vei varó o honunt heb etíued idao ogoiff. namyn gan y ofyn tróy vn oe ryení aryffei perchennaóc y tir hónnó hyt varó ae tat ae hentat ae goihentat ac uelly ykeiff ytir os ef auyd neffaf kar yr maró. Góedy ranho briodyr tref eu tat yrydunt. oi byd maró vn o honunt heb etíued

o goiff

o goɨff neu gytetíued hyt geifyn : ybɨenhín auyd etíued oɨ tir hónnó. Tri ryó pɨit yſſyd ar tir. vn yó gobyr góarchadó. Eil yó da arother yachweccau tir neu y vɨeínt. Tɨydyd yó llafur kyfreithaól awnelher ar y tir ybo góell ytir yrdaó. Dy dyly neb gofyn atran onyt yneb ny chafas dewis. kany chygeín góarthal góarthal gan dewis.

Teir etiuedyaeth kyfreithaól yſſyd : ac a trigyant yn dilis yr etíuedyon. vn yó etíuedyaeth tróy dylyet o pleit ryení. Eil yó etíuedyaeth tróy amot kyfreithaól ygan yperchennaóc yr góerth. Tɨydyd yó. amọt kyfreiṭhaọl etíuedyaeth agaffer tróy amot kyfreithaól o vod yperchennaóc heb werth. Otri mod yd holir tir adayar. o gam wereſcyn. ac o datanhud. ac o ach ac etrif. kyny thyccyo gofyn tir oɨ mod kyntaf nac oɨ eil. ny byd hóyrach no chynt y keffir oɨ trydyd.

Tri chamwereſcyn yſſyd : góereſcyn yn erbyn yperchennaóc oe anuod a heb vɨaót. Neu wereſcyn tróy yperchennaóc ac yn erbyn y etíued oe anuod aheb vɨaót. Neu wereſcyn tróy wercheitwat ac yn erbyn y iaón dylyedaóc oe anuod a heb varn. Perch-

ennaỽc yỽ yneb auo yn medu y dylyet dılıs. Gỽercheıtwat yỽ yneb auo yn kynhal neu yn gỽarchadỽ dylyet dyn arall. Ꝛrı ryỽ vꝛeínt yſſyd ꝛ bꝛeínt anyanaỽl. abꝛeínt tır. a bꝛeínt sỽyd. Ꝛrı phꝛıodolder yſſyd ypop dyn ꝛ ryỽ. abꝛeínt. ac etíuedyaeth. Etıuedyaeth hagen herwyd bꝛeínt. bꝛeínt herwyd ryỽ. ryỽ herwyd ygỽahan auyd rỽg dynyon herwyd kyfreıth. megys ygỽahan auyd rỽg bꝛenhín a bꝛeyr. ac yrỽg gỽꝛ a gỽꝛeıc. ahynaf aıeuhaf.

PEdeır rantır auyd yny tref ytalher gỽeſtua bꝛenhín o henı́. Deu naỽ troetued a uyd yn hyt gỽyalen hywel da. adeu naỽ llathen yhonno auyd yn hyt yr erỽ. adỽy lathen let. Deudec erỽ atrychant yhonno auyd yny rantır rỽg rỽyd adyrys a choet amaes a gỽlyp asych eıthyr yr oꝛuot tref. ac o rantıred hynny ygelwır amhínogyon tır yg kyfreıth. Ꝛrı gỽybydyeıt yſſyd am tır. henaduryeıt gỽlat yỽybot ach ac etrıf y dỽyn dyn ar dylyet otır adayar. Eıl yỽ gỽꝛ o pop rantır oꝛtref honno yỽ amhínogyon tır yỽybot kyfran rỽg kenedyl acharant. Tꝛydyd yỽ pan vo amryſſon rỽg dỽy tref vn vꝛeínt. Meırı achyghelloꝛyon a rıghylleıt bıeu kadỽ teruyneu.

kanys brenhin bieu teruyneu. Teir tref ar dec adyly bot ym pop maenawr. ar tryded ar dec or rei hynny uyd yr oruot tref. Trefryd sodawc a thref ryd diffoyd. pedeir rantir auyd ym pop tref. yteir yn gyfanhed. ar petwared yn porua yr teir rantir. Teir rantir auyd yny tayawc tref. ym pop vn ordoy y byd tri thayawc. ar tryded ynporua yrdoy. Seith tref auyd yny vaenawr or tayawc trefyd. Y neb atorho teruyn ar tirdyn arall : talet tri buhyn camlorw yr brenhín agonaet yteruyn yn gyftal achynt. Dyt teruyn prif a uon engiryawl rog deu kymhot onyt yny hengyrrynt. Groefuaen sef yo honno maen ffín neu pren ffín neu peth arall enwedic a vo yn kado ffín : wheugeínt atal. Y neb atorho ffín auo rog doy tref. neu aartho priffoard. wheugeínt atal yr brenhín. a gonaet y teruyn yngyftal achynt. Meffur tir rog doy tref of or tir y byd : gorhyt a hanher. Rog doy rantir : pedeir troetued. Rog doy ero : doy goys. Meffur priffoard brenhín : deudec troetued. Y neb agynhalyo dan vn airgloyd deu tir : talet y ebedio or moyhaf yvreínt. Effur goeftua brenhín o pop tref ytaler

gŏeſtua brenhín o honei. Pŏn march o vlaŏt gŏeníth ac ych a ſeith drefa o geirch vn rŏym. ac auo digaŏn o vel yn vn gerŏyn. Naŏ dyrnued uyd vchet ygerŏyn pan veſſurer arŏyr or cleis traŏ yr emyl yma. aphedeir ar hugeínt aryant. Punt yŏ gŏerth gŏeſtua brenhín. wheugeínt yg kyfeir y vara. athrugeínt dros y enllyn. athrugeín dros y lyn. Sef y telir velly hagen ony rodir y bŏyt yny amſer. nyt amgen ygayaf. ⁊ tref maeroní neu gyghelloryaeth. med atelir. ⁊ tref ryd diſſŏyd ⁊ bragaŏt atelir. ⁊ tayaŏctref ⁊ cŏrŏf atelír. Dŏy gerŏyn vragaŏt neu pedeir cŏrŏf atelir dros vn ved. Dŏy gerŏyn vragaŏt gŏrŏf atelir dros vn vragaŏt. Ny telir aryant nac ebran meirch gan weſtua haf. ⁊ Deu daŏnbŏyt adaŏ yr brenhín yny ulŏydyn ygan y tayogeu. Daŏn bŏyt gayaf yŏ hŏch tri vyſſic yny hyſcŏyd. ac yny hireiſ. ac yny chlun. ac henhorop hallt. ath ri vgeínt torth o vara gŏeníth or tyf gŏenith yno. bit beilleit ynaŏ torth. y teir yr yſtauell. ar whech yr neuad. kyflet pop torth ac o elín hyt ardŏrn. ⁊ Os keírch vydant ⁊ bínt rynyon ynaŏ torth. kyn teŏhet vydant ⁊

ac na phlygant pan dalher herwyd eu hemyl. Alloneit mid ogoȝoff. Acheínhaoc o pop rantir yr goaſſanaethwyr. Daonboyt haf yo emenyn achaos. Sef yo ymanat emenyn. nao dyrnued llet. Adyrnued teohet ae vaot yny seuyll. Aphrytllaetheu y tayogeu oll agynullir yn vn dyd y wneuthur kaos. Ahynny atelir gyt ar bara. Dy daoc maer na chyghellaoȝ nar ran dofreth ar oȝ ryd. An weith pop bloydyn y goetha y paob mynet yn lluyd y gyt arbȝenhín y oȝwlat os myn. Ac yna y dyly ynteu yvȝenhínes rieíngylch. Byth hagen pan ymynho ylluydir gyt ac ef y ny wlat ehunan. A kynydyon ar hebogydyon ar goaſtrodyon agaffant gylch ar tayogeu y bȝenhín. pop rei hagen arwahan. Naoc tei adyly ytayogeu y goneuthur yr bȝenhín. Neuad. yſtauell. kegín. kapel. yſcubaoȝ. odynty. peirant. yſtabyl. kynoȝty. Ygan y tayogeu ykeiff ybȝenhín pynueirch yny luyd. Ac o pop tayaoctref ykeiff goȝ amarch a boell ar treul y bȝenhin y wneuthur lluesteu idaoc. Tri pheth ny werth tayaoc heb ganhat yargloyd :

march. a moch. a mel. Os gỽrthyt ef gyſſefuín : gỽerthet ynteu yr neb ymynho gỽedy hynny. Ỽeir keluydyt nys dyſc tayaỽc y vab heb ganhat. y arglỽyd. yſcolheictaỽc. abardoníaeth. a gofanaeth. kanys odıodef y arglỽyd hyt pan rother coꝛun y yſcolheick. neu yny el gof yny efe ıl. neu vard ỽrth ygerd. ny eıll neb eu keıthıwaỽ gỽedy hynny.

Ỽꝛ ymladant gỽyr eſcob neu wyr abat agỽyr bꝛenhín ar tır y teyrn : eu dırỽy a daỽ yr teyrn. achyt ymladont gỽyr eſcob agỽyr abat ar tır y bꝛenhın : yr bꝛenhín ydaỽ eu dırỽy. Ỽ neb a artho tır dꝛoſ lud arglỽyd. talet pedeır keínhaỽc kyfreıth o agoꝛı dayar gan treıs. a phedeır keínhaỽc kyfreıth odıot heyrn oꝛ dayar. acheínhaỽc o pop cỽys aymchoelo yr ḍạyạ aradyr a hynny y perchennaỽc y tır. kymeret yr arglỽyd yr ychen oll ar aradyr ar heyrn. a gỽerth y llaỽ deheu yr geılwat. a gỽerth y troet deheu yr amaeth. Ỽꝛ clad dyn tır dyn arall yr cudyaỽ peth yndaỽ. perchennaỽc y tır ageıff pedeır keınhaỽc kyf. o agorı dayar ar gudua onyt eurgra-

hagen pan ỏ mỏnho ỏ brenhín ỏlluỏdir ỏ gỏt ac ef ỏnỏ wlat ehun. Ykỏnỏdỏon ar hebogỏdỏon ar guaftrodỏon un weith ỏnỏ ulỏỏdỏn ỏ caffant gỏlch ar taỏogeu ỏ brenhín pop rei hagen ar wahan.

Nac tei adỏlỏ ỏ taỏogeu ỏ wneuthur ỏr brenhín. Neuad. ac ỏftauell. kegín achapel. Ỏfcubacr. ac odỏntỏ. Peirant. ac ỏftabỏl. achỏnortỏ. Ỏgan ỏtaỏogeu ỏdoant pỏnueirch ỏr brenhín ỏnỏ luỏd. ac o pop taỏoctref ỏ keiff gor amarch abỏỏall ar treul ỏ brenhín hagen ỏwneuthur llueftеu. Tri pheth nỏ werth taỏac heb canhỏat ỏarglỏỏd. n march. amoch. a mel. of gorthỏt ỏr arglỏỏd gỏffeuỏn guerth$^{et}_{\wedge}$ ỏnteu ỏr neb ae mỏnho guedỏ hỏnnỏ. Teir keluỏdỏt nỏ dỏfc taỏac ỏuab heb canhỏat ỏarglỏỏd. ỏfcolheictac. a bardoní. a gouanaeth. kanỏf ofdiodef ỏ arglỏỏd hỏnỏ rother corun ỏr ỏfcoelheic. neu hỏnỏ el gof ỏnỏ eueil ehun. neu vard orth ỏgadeir gerd nỏ ellír eu keithiwac

guedỏ hỏnnỏ

Or ỳmladant guỳr eſcob neu wỳr abat a guỳr brenhín ar tır teỳrn eu dırǒỳ adaǒ ỳr teỳrn. achỳt ỳmladont guỳr eſ cob a guỳr abat ar tır teỳrn. ỳr teỳrn ỳ daǒ eu dırǒỳ. Y neb a artho tır dros lud arglǒỳd. talet pedeır keínhaǒc kỳfreith o agorı daỳar gan treíſ aphedeır keín haǒc. kỳfreith o dıot ỳr heỳrn or daỳar a cheínhaǒc o pop kǒỳs a ỳmhoeleſ ỳr ar adỳr. kỳmeret ỳ brenhín ỳr ỳchen oll ar aradỳr ar heỳrn a guerth ỳ troet de heu ỳr amaeth. a guerth ỳ llaǒ deheu ỳr geılwat. Or clad dỳn tır dỳn arall ỳr cudỳaǒ peth ỳndaǒ. pedeır keínhaǒc kỳ ureıth ageıff perchenaǒc ỳtır am agorı daỳar ar gudua onỳt eurgraǒn uỳd canỳſ brenhín bıeu pop eurgraǒn. Y neb awnel annel ar tır dỳn arall ac ae cuthỳo ỳndaǒ. talet pedeır keínhaǒc kỳfreıth oagorı daỳar ỳ perchenaǒc ỳtır ac or keffir llǒdỳn ỳndaǒ perchenaǒc ỳtır bı

eíuyd

eiuẏd heuẏt. athalet tri buhẏn camlỏiỏ ẏr bṙenhín. Or cledír pỏll odẏn ar tir dẏn arall heb canhẏat. talet ẏneb ae clatho pe deir keínhaỏc "ẏperchenaỏc" kẏfreith ẏtir. athri buhẏn camlỏiỏ ẏr bṙenhín. Y neb a adeilho tẏ ar tir dẏn arall heb ẏcanhat. talet tri buhẏn camlỏiỏ ẏr bṙenhín. ar tẏ ageiff perchenaỏc ẏtir aphedeír keínhaỏc kẏfreith oagoıı daẏar of ar ẏtir ẏlladaỏd guẏd ẏ tẏ. Onẏt ar ẏtír ẏlladaỏd. tẏg et ar ẏtrẏdẏd o wẏr un vṙeínt ac ef. athıoı ret ẏtẏ ẏ ẏmdeith ẏn gẏuuỏch ar daẏar adẏ get ẏ ar ẏdir kẏn pen ẏnaỏ uet dyd. ac onẏf dỏc perchenaỏc ẏtir bíeíuẏd.

Neb aholho tir eglỏẏſſic nẏt reit idaỏ arhof naỏuetdẏd namẏn agoıı guír idaỏ pan ẏmẏnho. Nẏ cheiff neb oparth mam eiſſẏdẏn arbenhic na ſỏẏd oı bẏd ae dẏlẏho oparth tat. Jaỏn ẏỏ hagen ẏetíued o parth mam caffel ran o tir. Gureic aym rotho ehunan ẏn llỏẏn ac ym perth heb

canhẏat kenedẏl nẏ cheiff ẏphlant ran o
tir gan genedẏl mam onẏt o rẏbuch et.
canẏ dẏlẏ mab llóẏn apherth ran o tír.
Ỽ neb adiotto coet gan ganhẏat ẏperch-
enaóc ẏtir. pẏm mlẏned ẏdẏlẏ ef ẏnrẏd
ar chwechet ẏdẏlẏ ẏperchenaóc ẏn rẏd.
Ỽ neb agarteilo tir gan ganhẏat ẏ perche-
naóc. teir blẏned ẏdẏlẏ ef. ar pedwared ẏr
perchenaóc ẏn rẏd. Ỽ neb awnel buarth
teil ar tir dẏn arall gan ẏ ganhẏat. dóẏ
vlẏned ẏdẏlẏ ef. ar trẏded ẏr perchenaóc
ẏn rẏd. Ỽ neb atoiho góẏd o tir dẏn arall.
gan ẏ ganhẏat. ẏ ulóẏdẏn gẏntaf ẏkeiff
ef ẏn rẏd. ar eil ulóẏdẏn ar get. ar trẏded
ẏr perchenaóc ẏn rẏd. ⁊ rodir kẏmraef
ẏalltut ẏphlant ageiff ran o tir eithẏr
ẏr eiffẏdẏn arbenhic. hónnó nẏ chaffant
hẏt ẏ trẏded ach. ac o hónnó ẏdaó guarth-
ec dẏuach. canẏf oi guna hónnó gẏflа-
uan kenedẏl ẏuam ae tal oll ẏalanas.
⁊leif atrickẏo tri naóuet dẏd vn díuó

ỏn ac vn dıwat uỏd aguaet. Os ar dıwat ỏbỏd rodet ỏlỏ ar ỏtrỏdỏd owỏr vn vzeínt ac ef ỏn naỏuetdỏd kỏntaf. Os deu naỏ uetdỏd ỏtrıc rodet ỏlỏ ar ỏpedwerỏd owỏr vn vzeínt ac ef. Os trı naỏuetdỏd ỏtrıc. rodet ỏlỏ ar ỏpỏmhet owỏr vn vzeínt ac ef. ac ỏuellỏ ỏdıwedır guaet.

OR bỏd keıtwat kỏfreıthaỏl adỏỏn da oe warchadỏ ỏn lletrat. a bot ỏrallwedeu ganthaỏ ef ỏn dıwall. aguelet tozr ar ỏtỏ. llỏuỏr kỏnaỏc adỏweıt bot ỏn hawſ ỏgredu ozdỏgır da ıdaỏ ef gỏt ar da arall. adỏcker ỏn lletrat ỏgantaỏ ef. Ef adỏlỏ hagen tỏgu adỏnỏon ỏtỏ gantaỏ oll ỏuot ef ỏn ıach ozda hỏnnỏ. Oz cledır ỏdaỏar hagen ỏdan ỏtỏ guedỏ gunel ef ỏgỏfreıth ỏ uot ỏn ıach. bzenhín bıeu daỏar ac nỏ dỏlỏ keıtwat uot dzoſtı. Pop da a adeſho keıtwat ỏdỏuot attaỏ ỏgadỏ talet eıthỏr ỏda adycker trỏỏ ỏdaỏar. Oz dỏc dỏn da ar geıtwat acholli peth oz da. a

abot ỏmdaeru ỏrỏg ykeitwat ar perchenaỏc am ỏ da hỏnnỏ ỏkeitwat bieu tỏgu ar vn dỏn neſſaf ỏwerth oe genedỏl. Ky-freith eur ỏỏ ỏrodi o laỏ ỏlaỏ dan tỏſton ỏn llaỏ ỏkeitwat ỏ gadỏ. Kỏfreith arỏant ỏỏ eu rỉuaỏ ar gỏhoed o laỏ ỏgilỏd ỏn llaỏ ỏkeítwat. Un dỏn addieinc oledzat kỏfadef kic achroen ar ỏ geuỏn. Ỏghenaỏc alldut auo teir noſ athri dieu heb gardaỏt heb weſtua. achrỏỏdzaỏ o honaỏ teir tref beunỏd anaỏ trei ỏm pop tref. ac ỏna rac newỏn guneuthur lledzat o honaỏ. ae dala ỏnteu ỏna achic achroen ar ỏ gef ỏn. Ef adỏlỏ ỏ ollỏg ỏn rỏd heb croc aheb werth. Un dỏn nỏ dỏlỏ ỏtỏ ỏuot ỏn uarỏ tỏ kỏffoet marỏ heb gỏmun. ỏgnat llỏs. Un aneueil a a opedeir keínhaỏc ỏpunt ỏn vn dỏd gellgi. oſ taỏaỏc biei uỏd ỏboze pedeir keínhaỏc atal. ac oz rodir ỏr bzenhín ỏdỏd hỏnnỏ punt atal. AMmỏſ ỏn pozi allan amílgi heb ỏtozch

collı eu bꝛeínt awnant. Ꝟýth pýnuarch bꝛenhín ýſſýd. moꝛ. adıffeıth. ac ýghenaȣc dıatlam. a lleıdýr. a marȣ tý. ac ebedıȣ. adırȣý. a chamlȣꝛȣ.

Neb agnıthýo dýn. talet ýſarhaet ýn gýntaf. canýſ dꝛýchaf agoſſot ýȣ ſarhaet dýn. acheínhaȣc ýg kýueír pop býs a el ýný pen a dȣý ýg kýueır ýuaȣt. acheínhaȣc ýg kýueır pop blewýn bonwýn a týnher oe pen. a phedeır ar hugeínt dꝛos ýguallt taldꝛȣch. Dewıſſet paȣb ýſarhaet ae alanaſ ae ȣꝛth ureínt ýpenkeⁿᵉdýl. ae ȣꝛth vꝛeínt ýtat. ae ȣꝛth ureínt ýſſȣýd.

OR pan anher ebaȣl hýt aȣſt. whech cheínhaȣc atal. O aȣſt hýt galan racuýr deudec keínhaȣc atal. hýt galan whef raȣꝛ. deu naȣ atal. hýt galan meı pedeır ar hugeínt atal. hýt galan aȣſt. dec ar hugeínt atal. hýt galan racuýr vn ar pýmth ec ar hugeínt atal. hýt galan whefraȣꝛ dȣý adeugeínt atal. a hýt galan meı ȣýth ade-

ugeínt atal. Dóỏ ulóỏd uỏd ỏna. Odỏna hỏt aóſt trugeínt atal. kanỏſ deudec keínhaóc a dɀỏcheıf arnaó ỏna. A deudec heuỏt adɀỏcheıf arnaó pop tỏmhoɀ hỏt galan meı Ac ỏna teır blóỏd uỏd. Sef atal ỏna vn ar pỏmthec aphetwar ugeínt. Ỏ dỏd ỏdalher ugeínt adỏrcheıf arnaó. Pan fróỏnlher pedeır keínhaóc adodír at ỏr hỏn gỏnt. Ac ỏuellỏ hanher punt atal. Amóſ apaſcer whech óỏthnoſ uóch pɀeſ ſeb punt atal. Pedeır ar hugeínt ỏó guerth raón rọ́n̤ſı̣ amóſ oɀ trỏchır ỏmaeſ oɀ goloɀen. Oɀ trỏchır ỏgoloɀen hagen guerth ỏr amós oll atelír dɀoſtaó ỏna. Adılıs vỏd ỏr amóſ ỏr neb ae hanauóỏſ. llỏgat amóſ ae gluſt pedeır ar hugeínt atal pop vn o honunt. Rónſı. wheugeínt atal. raón rónſı ae lỏgat ae gluſt deudec keínhaóc atal pop vn o honunt. Oɀ lledır hagen ỏmỏón ỏgoloɀen ỏwerth oll atelır. A dılıf vỏd ỏrónſı ỏr neb a͡pɀỏnóỏſ. Palfre moɀc

ynt : moꝛ. a dıffeıth. ac yghen aȣc dıatlam. alleıdyr. am arȣ ty. adırȣy. achamlȣꝛȣ. ac ebedıȣ.

OR pan anher ebaȣl hyt aȣſt : whech keínhaȣc atal. O aȣſt hyt galan gayaf : deudec keínhaȣc atal. Hyt galan whefraȣꝛ : deu naȣ atal. hyt galan meı : pedeır arhugeínt atal. hyt aȣſt : dec ar hugeínt atal. Hyt galan racuyr : vn ar pymthec ar hugeínt atal. hyt galan whefraȣꝛ : dȣy adeu vgeínt atal. hyt galan meı : ȣyth adeu vgeínt atal. Dȣy ulȣyd uyd yna. Sef atal yna : o galan meı hyt aȣſt : trugeínt. kanys deudec keínhaȣc adꝛycheıf arnaȣ yna. a deudec heuyt pop tymhoꝛ hyt galan meı. ac yna teır blȣyd uyd. Sef atal yna vn ar pymthec aphetwar vgeínt. ydyd ydalher : vgeínt adꝛycheıf arnaȣ. Pan ffrȣynher : adodır ar hyn gynt. ac yna wheugeínt atal. Amȣs apaſcer whech ȣythnos vch pen pꝛeſeb : punt atal. Amȣs yn poꝛı allan : a mılgı heb ytoꝛch. collı eu bꝛeınt awnant. Pedeır ar hugeínt atal raȣn amȣs oꝛ trychır ymaes oꝛ goloꝛen : Oꝛ trychır dım oꝛ goloꝛen hagen. gȣerth yr amȣs oll atelır yna. adılıs uyd yr amȣs yr neb ae hanaf ◖ ȣys.

llygat amȣs ae gluſt ⁊ pedeir ar hugeint atal pop vn o honunt. Rȣnſi ⁊ wheu geint atal. Raȣn rȣnſi ⁊ deudec keinhaȣc atal oꝛ trychir ymaes oꝛ goloꝛen. oꝛ trychir dim oꝛ goloꝛen hagen ⁊ gȣerth yrȣnſi oll atelir yna. A dilis uyd ynteu yr neb ae pꝛynȣys. Llygat rȣnſi ae gluſt ⁊ deudec keinhaȣc atal pop vn o honunt. Palfre ⁊ moꝛc atal. Vn werth yaelodeu ac aelodeu rȣnſi. March tom neu gaſſec tom ⁊ vn werth ac vn dꝛychafel ynt ac eidon eithyr eu teithi. Teithi march tom neu gaſſec tom. yȣ dȣyn pȣn alluſcaȣ karr yn allt ac yg gȣaet. A hynny yn dirrȣyſc. Y neb agymerho march ar venffic. A llygru ygefyn hyny dygȣydho y bleȣ yn hagyr ⁊ pedeir keinhaȣc kyfreith atal yr perchennaȣc. Oꝛ hȣydha hagen ygefyn o atlo henllȣgyr. Athoꝛri croen hyt y kic. ȣyth geinhaȣc kyfreith atal. Ony byd henllȣgyr arnaȣ. Athoꝛi croen achic hyt aſcoꝛn. vn ar pymthec kyfreith atal. Y neb awatto llad amȣs neu palfre yn lledꝛat. rodet lȣ petwar gȣyr ar hugeint. Kaſſec reȣys ⁊ wheugeint atal. yraȣn ae llygat ae

chluſt ꝟ whech cheínhaȣc kyfreith atal pop vn o honunt. Pȣy bynhac a varchocco n̄ march heb ganhat yperchennaȣc. talet pedeir keínhaȣc eſcyn aphedeir dıſcyn. aphedeir yg kyfeir pop rantır ykertho dꝛoſtaȣ. y perchennaȣc ymarch. athrı buhyn camlȣrȣ yr bꝛenhín. Y neb awertho march neu gaſſec ꝟ bit dan gleuyt oe myȣn. nyt amgen trı boꝛe rac ydera. athrı mís rac yr yſceueínt. ablȣydyn rac yllyn meırch. Anaf o vaes bit aryneb ae pꝛynho y edꝛych. A neb awertho march ꝟ bit ydan poꝛı o honaȣ ac yuet dȣfyr ac na bo llȣygus. ac oꝛ byd llȣyguſ ꝟ dewıſſet yneb ae gȣertho ae kymryt yvarch trachefyn ae eturyt trayan ygȣerth yr llall. Pȣy bynhac adıffero march rac lladꝛon yn vn wlat ae perchennaȣc. pedeır keínhaȣc kyfreıth ageıff ef. yg kyfeır pop buch atalho ymarch. Yneb adıfferho buch rac lladꝛon. yn vn wlat ar perchennaȣc ꝟ pedeır keínhaȣc kyfreıth ageıff. ef.

LLo venyȣ ꝟ whech keínhaȣc atal. oꝛ pan anher hyt galan racuyr. Odyna hyt galan whefraȣꝛ ꝟ ȣyth geínhaȣc atal. hyt galan meı ꝟ dec atal. hyt aȣſt ꝟ deudec atal.

hyt galan racuyr : pedeir ar dec atal. hyt galan whefraỽr : vn ar pymthec atal. Hyt galan mei : deu naỽ atal. Hyt aỽſt : vgeint atal. Traannoeth dỽy geinhaỽc or tymhor aphedeir oe chyflodaỽt adrycheif erni. ac yna whech ar hugeint atal hyt galan racuyr : hyt galan whefraỽr ỽyth arhugeint atal. hyt galan mei : dec ar hugeint atal. Naỽuetdyd mei ydyly bot yn teithiaỽl dyuot llaeth o pen pop teth idi. ac ymdeith oe llo naỽ kam yny hol. ac ony byd uelly hi. vn ar pymthec uyd gỽerth ytheithi. Dỽy geinhaỽc heuyt agymeror tymhor. ac uelly ỽyth adeu vgeint atal hyt aỽſt. Odyna hyt galan ionaỽr racuyr : dec adeu vgeint atal. hyt galan whefraỽr : deu dec a deu vgeint atal. Traannoeth dỽy geinhaỽc or tymhor aphedeir keinhaỽc kyfreith or eil kyflodaỽt. ac uelly trugeint atal. Corn buch neu ych ar llygat ar cluſt ar lloſcỽrn. pedeir keinhaỽc kyfreith atal pop vn o hynny. Teth buch : pedeir keinhaỽc kyfreith atal. Or gỽerth dyn buch y arall : a bot teth yr uuch yn diffrỽyth. ac nas arganffo y neb ae prynho : talet y neb ae gỽertho pedeir keinhaỽc kyfreith

yr neb ae prynho pop blwydyn tra vo y uuch ar y helw. Os honnw ae gwerth y arall. bit ryd ykyntaf. kanys ydiwethaf ae gwertho awna ydadyl gyffelyp. ℣ tri mod y telir teithi buch o dec ar hugeint aryant. neu o uuch hesp tec. neu o vlawt. Messur lleftyr llaeth buch yw. Seith motued a vyd yny vchet pan vessurer arwyr or cleis traw yr emyl yma. atheir motued yn llet yneu. atheir yn llet ywaelawt. Lloneit y lleftyr honnw ovlawt keirch a telir yg kyfeir pop godro yr uuch o hanher eb rill hyt wyl gíric. Odyna hyt awft ⁊ o vlawt heid. O awft hyt galan racuyr o vlawt g gweníth ytelir velly.

LLo grogw ⁊ whech keínhawc atal. or pan anher hyt galan racuyr. Odyna hyt hyt galan whefraw ⁊ wyth geinhawc atal. hyt galan mei ⁊ dec atal. Hyt awft ⁊ deudec atal. hyt galan racuyr ⁊ pedeir ar dec atal. hyt galan whefraw ⁊ vn ar pymthec atal. hyt galan mei ⁊ deu naw atal. hyt awft ⁊ vgeint atal. hyt galan racuyr ⁊ dwy ar hugeint atal. hyt galan whefraw ⁊ pedeir ar hugeint atal. Trannoeth ydodir gwed arnaw. ac yna pedeir keínhawc cota adry-

cheif ar ywerth nyt amgen vn ar pymthec. adǒy geínhaǒc heuyt oꝛ tymhoꝛ agymer. ac yna whech cheínhaǒc adeu vgeínt atal. hyt galan mei ⁊ Odyna hyt aǒſt ⁊ ǒyth a deu vgeínt atal. hyt galan racuyr ⁊ dec a deu vgeínt atal. hyt galan whefraǒꝛ ⁊ deu dec adeu vgeínt atal. Tꝛannoeth ydodir gǒed arnaǒ kanys allweith uyd yna. a hynny adꝛycheif pedeir keínhaǒc kyfreith ar y werth a dǒy geínhaǒc hefyt oꝛ tymhoꝛ. ac yna trugeínt atal. Teithi ych yǒ eredic yn rych ac yg gǒellt a hynny yndítonrǒyc. ac ny byd teithiaǒl onyt velly. ac ony byd teithiaǒl ⁊ atuerer trayan y werth yr neb ae pꝛynho. Y neb awertho eidon yn gyfreithaǒl ⁊ bit ydanaǒ rac ydera tri dieu. athri mís rac yr yſceueín. ablǒydyn rac ypelleneu. Y neb awertho llo neu dínaǒet ⁊ bit ydanaǒ rac yclafyri o galan gayaf hyt ǒyl padꝛic. Ny byd teledíǒ ych namyn o allweith hyt y whechet weith. Na buch namyn oe heil llo ⁊ hyt ynaǒuet lo. achyt elhont ǒy dꝛos yr oet hǒnnǒ ⁊ ny oſtǒg ar eu gǒerth tra uont uyǒ. Oꝛ llad gǒarthec trefgoꝛd eidon ac na ǒyper pǒy ae lladaǒd ⁊

racuỳr pedeír ar dec atal. hỳt galan whefraȝr. vn ar pỳmthec atal. hỳt galan mei deu naȝ atal. hỳt aȝſt ugeínt atal. hỳt galan racuỳr dȝỳ ar hugeínt atal. hỳt galan whefraȝr pedeír arhugeínt atal. Tȝanoeth ỳ dodır gued arnaȝ. a phedeír keínhaȝc cota adȝỳcheıf ar ỳ werth. Naȝuetdỳd whefraȝr oȝ dıchaȝn eredıc guerth ỳ teıthı adȝỳcheıf ar ỳ werth nỳt amgen vn ar pỳmthec. a dȝỳ geínhaȝc heuỳt oȝ tỳmhoȝ agỳmer. ac ỳna whech a deugeínt atal. hỳt galan mei. odỳna hỳt aȝſt ȝỳth adeugeínt atal. hỳt galan racuỳr dec adeugeínt atal. hỳt galan whefraȝr deudec adeugeínt atal. Tȝanoeth ỳdodır gued arnaȝ kanỳſ allweıth uỳd ỳna. a hỳnnỳ adȝỳcheıf pedeír keínhaȝc kỳfreıth ar ỳwerth. a dȝỳ agỳmer heuỳt oȝ tỳmhoȝ. ac ỳna trugeínt atal. Teıthı ỳch ỳȝ eredıc eredıc ỳn rỳch ac ỳguellt. ac ỳn allt ac ỳguaeret. ac hỳnnỳ ỳn dıtonrȝỳc. ac nỳ bỳd teıthıaȝl onỳ bỳd uellỳ. ac onỳ bỳd uelly teıthıaȝl atuerer

traỏan ỏwerth ỏr neb ae pzỏnho. Y neb a wertho eidon yn gỏfreithaỏl. ef adỏlỏ bot ỏdanaỏ rac ỏdera tri dieu atheir nof. ath ri mif rac ỏr ỏfceueint. a blỏỏdỏn rac ỏpelleneu. Y neb awertho llo neu di- nawet bit ỏdanaỏ rac ỏclauỏri o galan gaỏaf hỏt ỏỏl patric. Dỏ bỏd teledio ỏch namỏn o allweith hỏt ỏnaỏuetweith.

Na buỏch namỏn oe heil llo hỏt ỏwhechet llo. achỏt elhon ỏỏ dzof ỏr oet hỏnnỏ nỏ oftỏg ar eu guerth kỏfreithaỏl. tra uont vỏỏ. O r llad ỏfcrỏbỏl trefgozd eidon ac na ỏỏper pỏ rei ae lladaỏd doet perchenaỏc ỏr eidon achreir gantaỏ ỏr tref a rodent lỏ diarnabot. ac odỏna talent ỏ rif eidon. ac oz bỏd eidon moel ran deu eidon a a arnaỏ. ar gỏfreith honno a elwir llỏỏr tal guedỏ llỏỏr tỏg. Oz bỏd adef ar neb eidon llad ỏllall talet ỏperchenaỏc. Pedeir keinhaỏc kỏfreith ỏỏ guerth dant eidon neu dant march tom.

OEn tra dynho keinhaoc kyfreith atal. pan didyfner doy geinhaoc kyfreith atal hyt aost. O aost allan pedeir keinhaoc kyfreith atal. Teth dauat doy geinhaoc kyfreith atal. Teithi dauat kymeint yo y ae guerth. Pant dauat ae llygat keinhaoc kyfreith atal pop vn o honunt. Y neb awertho deueit bit dan tri heint. clauyri. alledero. adouyr rud. hyny gaffont eu teir guala oz guellt newyd y guanhoyn of guedy kalan gayaf yguerth.

Dyn tra dynho keinhaoc cota atal. oz pan atto dynu hyt aost doy geinhaoc cota atal. O aost allan pedeir keinhaoc cota atal. Teth gauyr doy geinhaoc cota atal. Teithi gauyr kymeint yo aewerth. Pant gauyr ae llygat keinhaoc cota atal pop vn o honu. Y neb a bzynho yscrybyl ygan arall. achlauyru o honu gantao ef adylyrodi ylo ar ytrydyd owyr vn ureint ac ef naf dodef ymyon ty yryffei clauyri yndao

ſeith mlẏned kẏn no hẏnnẏ ae da a geiff.
Parchell ẏnẏ growẏn keinhaȣc kẏfreith atal. Oȥ pan el allan hẏt pan atto dẏnu dȣẏ geinhaȣc kẏfreith atal. Oȥ pan atto dẏnu hẏt ȣẏl ieuan ẏmoch pedeir keinhaȣc kyfreith atal. Odẏna hẏt galan ionaȣȥ dec ceinhaȣc kẏfreith atal. Odẏna hẏt ȣẏl ieuan ẏmoch elchȣẏl ȣẏth geinhaȣc gẏfreith atal. eithẏr ẏtri llẏdẏn ar benhic. nẏ dẏrcheif ac nẏ oſtȣg vẏth. arbenhic ẏmoch. a baed kenueín. ahȣch ẏg kẏueir ẏr arglȣẏd. ac ẏna deu parthaȣc uẏd ẏr eneit ar ẏkic hẏt ȣẏl ieuan ẏmoch. O ȣẏl ieuan ẏmoch hẏt galan ionaȣȥ dec ar hugeínt atal. ac ẏna deu parthaȣc uẏd ẏkic ar ẏr eneit. Ẏẏt oef werth kẏfreith ar gnẏȣhȣch. hẏt ẏm pen ẏulȣẏdẏn. ẏnẏ ulȣẏd kẏfreith hȣch maȣȥ agẏmer. Y neb awertho moch bit dan ẏ tri heínt. Ẏuẏnẏglaȣc. ar hualaȣc. ∧ ac nat ẏſſont eu perchẏll. ac ot

tri dieu
tri miſ

ỳſſan eu perchỳll atuerher trayan eu guerth tracheuỳn. Or llad moch dỳn talet eu perchenaỏc ỳalanaf.

Rỳỏ gỏỳd tra uo dan adeín ỳ uam keínhaỏc kota atal. Oꝛ pan el ỳdan adeín ỳuam keínhaỏc kỳfreith atal. Duỏ aỏſt dỏỳ geínhaỏc kỳfreith atal. ac ỳna vn werth ae uam. Jar keínhaỏc cota atal. Keilaỏc keínhaỏc cota atal.

Karỏ ỳỏ vn werth ac vn ardꝛỳchauael ac ỳch. ac ewic abuỏch. Jỏꝛch vn werth ac vn ardỳrchauel ac gauỳr. ac uellỳ kaerỏꝛch abỏch. Gỏỳthỏch un werth ac un ardỳrchauel ỳỏ ahỏch tref. Bꝛoch nỳ allỏỳf ỳgneít hỳwel da dodi guerth kỳfreith arnaỏ canỳf ỳ ulỏỳdỳn ỳbei ỳuỳnỳglaỏc ar ỳmoch bꝛeínt kı. agỳmerei ỳnteu ỳna arnaỏ. ar ulỏỳdỳn ỳbei ỳgỳndared ar ỳ cỏn bꝛeínt hỏch agỳmer ỳnteu ỳna arnaỏ. Y ſcỳuarnaỏc nỳ wnaethpỏỳt guerth kỳfreith ar

| nei

canỳf ỳneill mís ỳbỳd gỏrỳỏ ar llall ỳnuenỳỏ. Guerth ỳftalỏỳn. march greỏỳf (a) allo toi. achaffec reỏỳf oe ulaen. ac arall ỳnỳ. ol. Guerth tarỏ trefgord ỳỏ tarỏ arall a allo llamu a buỏch oe ulaen ac arall ỳnỳ ol. Guerth baed kenueín. baed arall a allo cleínaỏ a hỏch oe ulaen ac arall ỳnỳ ol. Bleid achadno ac amrỳualỳon ereill nỳ wnelhont eithỳr drỏc nỳ wnaethpỏỳt guerth kỳfreithaỏl arnunt rỳd ỳỏ ỳpaỏb eu llad. Guerth pop aníueil or aỳffer ỳ gic eithỳr ỳmoch. deu parth ỳ guerth auỳd ar ỳr eneit ar traỳan ar ỳ gorff.

Eithi gỏr ỳỏ gallu kỳt agureic a bot ỳn gỳuan ỳ aelodeu oll. Geithi gure ic ỳỏ dỳuot arỏỳd etíued idi abot ỳn gỳf an ỳholl aelodeu. Geithi treis ỳỏ llef ach orn achỏỳn. Geithi keilaỏc ỳỏ canu ach chỏcỏỳaỏ. Geithi iar ỳỏ dodi agorr. Geithi pop ederỳn gỏrỳỏ ỳỏ canu achỏcỏỳaỏ.

teithi

atuerer trayan eu gŏerth trachefyn. Or llad moch dyn : talet eu perchennaŏc alanaf ydyn. neu wadet ymoch.

Kyŏ gŏyd tra vo dan adeín y vam : keínhaŏc cotta atal. Or pan el ydan adeín y vam. hyt aŏft : keínhaŏc kyf. atal. O aŏft allan : dŏy geínhaŏc. kyf. atal. ac yna vnwerth ae vam vyd. Iar : keínhaŏc cota atal. Keilyaŏc : keínhaŏc cotta atal.

Pvnt yŏ gŏerth nyth hebaŏc. wheugeínt yŏ gŏerth hebaŏc kyn mut athra vo yny mut. Or byd gŏen gŏedy mut : punt atal. Nyth gŏalch : wheugeínt atal. Gŏalch ỉ kyn mut athra vo yny mut : trugeint atal. Or byd gŏen gŏedy mut : wheugeint atal. Nyth llamyſten : pedeir ar hugeint atal. Llamyſten kyn mut athra vo yny mut : deudec keínhaŏc atal. Or byd gŏen gŏedy mut : pedeir ar hugeínt atal. Teithi pop ederyn benyŏ : yŏ dotwi a gori. Teithi pop ederyn gŏryŏ : kanu a chŏccŏyaŏ. Ny byd na dirŏy na chamlŏrŏ am neb edeínyaŏc kyn dyccer ledrat. namyn talu ywerth kyfreith yperchennaŏc ony cheffir ehunan. Karŏ vn werth ac vn ardrychafel uyd ac

ych.

ac ewic a buch. aiorch agafyr. achaeríorch a boch. a gorythoch ahoch tref. Broch ny allys ygneit hywel da dodi gorerth kyfreith arnaw. kanyf y ulydyn ybei y vynyglaoc ar ymoch. breínt ki agymerei ynteu yna arnaw. ar ulydyn y bei y gyndared ar y kon. breínt hoch hy agymerei ynteu yna arnaw. Yfcyfarnaoc ny wnaethpoyt heuyt werth kyfreith arnei. kanys y neill mís y bydei oryw ar llall ybydei venyw. [G]oerth yftalyn : march a allo toi achaffec oe ulaen ac arall yny ol. Goerth baed kenuein : baed arall a allo cleínaw. ahoch oe vlaen ac arall ac arall yny ol. Goerth taro trefgord : taro arall a allo llamu. a buch oe vlaen ac arall ynyol. Bleid achadno ac amryfalyon ereill ny wnelhont namyn drioc. ny wnaethpoyt goerth kyfreith arnunt. ryd yo ypaob eu llad. Goerth pop anefeil or a yffer ygic eithyr ymoch : deuparth ygoerth a uyd ar yr eneit. ar trayan ar y korff. Geithi gor yogallu kyt agoreic a bot yn gyfan yaelodeu oll. Geithi goreic yo. dyuot aroyd etiuedu idi. a bot yn gyfan y holl aelodeu. Geithi treis yo : llef achorn achoyn.

BOnhed gỽenyn o paradỽys pan yỽ. ac o achaỽs pechaỽt dyn ydoethant odyno. ac ydodes duỽ yrat arnunt. ac ỽrth hynny ny ellir canu efferen heb ycỽyr. Modrydaf gỽenyn : pedeir ar hugeint a tal. Kynheit : vn ar pymthec atal. Eil heit deudec keinhaỽc atal. Tryded heit : ỽyth geinhaỽc atal. Modrydaf gỽedy yd el y kynheit ohonei : vgeint atal. Gỽedy yd el yr eil heit ohonei : vn ar pymthec atal. Gỽedy yd el y tryded heit o hení. deudec keinhaỽc atal. Pythal neb heit eithyr pederirkeinhaỽc. hyny vo tri dieu ar hed ac yn waftat. dyd ygeiffaỽ lle yuudaỽ. ar eil y uudaỽ. ar trydyd y orffowys. Y neb agaffo heit ar tir dyn arall ar gagen. pedeir kein haỽc ageiff ygan perchennaỽc ytir or myn ynteu yr heit. Y neb agaffo bydaf artir dyn arall : keinhaỽc kyfreith a geiff ef. neu ycỽyr ar dewif perchennaỽc y tir. Paỽuetdyd kyn aỽft yd a pop heit ym mreint modrydaf. ac yna pedeir ar hugeint atal. eithyr yr afgelleit. kany chymer hi vreint modrydaf hyt y kalan mei rac ỽyneb. ac yna pedeir ar hugeint atal mal

¶ y rei ereill.

ANeb alatho kath awarchatto yſcubaȣr brenhín. neu ae dycco ledrat. yphen aoſſodir ywaeret ar laȣr glan gȣaſtat. ae lloſcȣrn adrychefir y vynyd. ac odyna dín eu graȣn gȣeníth ymdanei. hyny gudyo blaen ylloſcȣrn. Kath arall: pedeir keínhaȣc. kyf. atal. Geithi kath. kymeínt yȣ ae gȣerth kyfreith. [G]eithi kath yȣ y bot yn gyfgluſt gyflygat gyfloſcȣrn gyfdanhed gyfiewín. ac yn díuan o tan. allad llygot ac nat yſſo ychanawon. ac nabo kath deric ar pop lloer.

Ny byd dirȣy am gi kyn dyccer ledrat. namyn camlȣrȣ. Llȣ vn dyn yſſyd digaȣnywadu ki. kanyf beich kefyn yȣo lȣdyn anhyys. Or kyrch ki neb dyn yr keiſſaȣ yrȣygaȣ. kyt llatho ydyn y ki ac aryf oe laȣ. ny thal na dirȣy na chamlȣrȣ ymdanaȣ. Or brath ki neb dyn hyny del ygȣaet. talet perchennaȣc y ki waet ydyn. ac or llad ydyn rȣygedic y ki hagen heb ſymut o dyna: ny cheiff onyt vn ar pymthec aryant. Ki kynefodic arȣycco dyn teir gȣeith. onys llad yperchennaȣc. kyfreith yȣ yrȣymaȣ ȣrth troet y arglȣyd dȣy ryȣhant yȣrthaȣ

ac uelly y lledir. ac odyna talet tri buhyn cam-
lóró yr brenhín. Dy diwygir dróc awnel
ki kyndeiraóc. kany medir arnaó. Kyn dyc-
cer ki yn lledrat: ny wneir kyfreith lledrat
OR pan dotter yr yt yny day ◧ arnaó.
dayar hyt pan el yny yscub: aryant
tal a daó dróstaó. ac odyna yscub iach yn lle
y glaf. O pop eidon buarth: dím ei ydyd ach
einhaóc ynos. O pop march auo hual neu
laóhethyr arnaó: keinhaóc y dyd a dóy y
nos. Or byd disgyfrith: dímei ydyd. ache-
inhaóc ynos. Os disgyfreitha y deilyat ef
pan ydalyo aryryt. talet tri buhyn cam ló-
ró yr brenhín. dodet hagen y dóy egóyt am
yr vn troet. ac uelly ny chyll dím. Or kadó
kyfreith ormoch. dalyet yr hóch a vynho ei-
thyr ytri llydyn ar benhic. agadet or pryt
ygilyd. ac yna kyníget oe perchennaóc. o
ac onys dillóg oe chyfreith: gónaet ydeily-
at y defnyd o honei. Sef yó kadó kyfreith
or moch: deudec llydyn a baed. Or kadó
kyfreith or moch deueit: dauat ageffir.
ac o pop pymp llydyn hyt ykadó kyfreith
ffyrlling a geffir. Meint y kadó kyfreith or
deueit: dec llydyn ar hugeint. O pop oen

ỏy ıar ageffir. hyt ykadỏ kyfreıth. ac yna ageffir. Or geıfyr ar mynneu y dadyl gyffelyp. Y neb agaffo gỏydeu yny yt: toɾret ffon kyhyt ac o pen elín hyt ymlaen ybyſ bychan yny refhet ymyn ho. alladet ygỏydeu ynyr yt ar ffon. ac alatho ymaes oɾ yt: talet. Gỏydeu agaffer yn llygru yt trỏy ytlan. neu trỏy yſcubaỏɾ. gỏaſcer gỏyalen ar eu mynygleu. a gatter yn o ỏynt hyt pan uỏynt ueırỏ. Y neb agaffo ıar yny ard lín. neu yny yſcubaỏɾ. dalyet hı hyt pan ydıllygho ypherchennaỏc hı oỏy ıar. ac oɾ deıla ykeılyaỏc: toɾret ewín ıdaỏ a gollyget yn ryd. neu gymeret ỏy ıar o pop ıar a vo yny ty. Y neb adalyho kath yn llygotta y ny ard lín: talet ypherchennaỏc yllỏgyr. Y neb agaffo lloı yny yt: dalyet ỏynt oɾ pɾyt ygılyd heb laeth eu mameu. ac yna gollyget yn ryd. Or llygrır "ỹneb dyn" yt yn emyl trefgoɾd. ac na chaffer dala vn llỏdyn arnaỏ. kymeret ef ycreır a doet yr tref. ac oɾ tygent lỏ dıarnabot: talent yr yt yrıf eıdon llỏdyn. ar gyfreıth honno a elwır. telıtoɾ gỏedy halaỏc lỏ. Or deıla dyn yſcrybyl aghynefín ar y yt neuar

y weir. ac ymlad o honunt yny gỽarchae. allad olỽdyn yllall. perchennaỽc yr yscrybyl bieu talu yllỽdyn alather. ar deilyat auyd ryd.

Eneb awatto mach ỽ rodet ylỽ ar yseithuet oz dynyon neſſaf ywerth. petwar oparth ytat adeu oparth y vam acynteu ehunan ſeithuet. Yneb awatto mechníaeth ỽ rodet ylỽ ar yseithuet yny kyffelyp vod. ac ony byd ygenedyl yn vn wlat ac ef. rodet y lỽ ehunan uch pen ſeith allaỽz kyſſegyr yn vn gantref ac ef. kanys uelly ygỽedir bri duỽ.

Deir ffozd yd ymdíueicha mach ỽ otalu oz talaỽdyr dzoſtaỽ. Eil yỽ o rod oet oz haỽlỽz yr talaỽdyr yn aỽſſen y vach. Tzydyd yỽ o dỽyn gauel oz haỽlỽz ar y talaỽdyr heb ganhat y mach. ac yna talet tri buhyn camlỽzỽ yr bzenhín. Det mach y ỽybot ae mach ae nat mach ỽ tri dieu. Yſpeit mach yparatoi tal os ef ehunan ae tal gyſſefín. naỽ níeu.

Deir ffozd ydifferir mach achynnogyn. o glybot cozn ybzenhín yn mỳnet yn lluyd. ac o haỽl treis. ac o haỽl ledzat. kanys aghen yn aghen yỽ pop vn oz holyon hyn. Mach adyly dỽyn gauel gyt ar haỽlỽz. hyt yn diogel. agodef arnaỽ ygofut adel. ac ony wna hynny ỽ

talet ehunan. Mach aadefho peth oe vechni aeth ac awatto peth arall : gwadet ar y lw ehunan os myn. Tri mach hagen yssyd ac nycheiff vn o honunt dwyn y vechniaeth ar y lw ehunan kyt gwatto ran ac adef ran arall oe vechní. nyt amgen dyn ael yn vach ygwyd llys. amach diebredic. amach talu. beth bynhaca tygho ykyntaf. y llys adyly tygu ygyt ac ef neu yny erbyn. ydeu ereill beth bynhac atygho : ar y seithuet oe gyfneſſeíueit ytwg. kanyſ talawdyr uyd pop vn o honunt. Dyn adyly ỉ kymryt mach ar pop da onyt da arotho yarglwyd idaw. Y neb auo mach dros dyn onys tal ytalawdyr yn oet dyd. oet pymthec diwarnawt ageiff ymach yna. ac onyſ tal y talawdyryna : oet deg níwarnawt ageiff ymach yna. ac onyſ tal y talawdyr yna : oet pump diwarnawt ageiff ymach yna. ac ony thal ytalawdyr yna : talet ymach. allyna oeteu mach am da bywawl. Os ar da marwawl y byd mach. Oet pymthec diwarnawt ageiff ymach yna. ac ony thal y talawdyr yna : oet deg diwarnawt arhugeínt ageiff ymach yna. ac ony thal y talawdyr yna : oet deg diwarnawt adeu vgeínt ageiff ymach yna. ac ony thal ytalawdyr yna :

talet ymach ehunan. aphan gyfarffo ymach ar talaỽdyr : yſpeilet ef oc auo ymdanaỽ odillat eithyr ypilín neſſaf idaỽ. ac uelly gỽnaet byth hyt pan gaffo cỽbyl tal ygantaỽ. ỽr byd marỽ mach dyn kyn talu oz talaỽdyr dzoſtaỽ y vechníaeth. doet yr haỽlỽz ar y seithuet oz dynyon neſſaf idaỽ uch pen bed ymach oz kaffant ybed. athyngent y vot yn vach. ac ony chaffant ybed : tyngent uch pen yr seith allaỽz gyſſegyr y vot yn vach. ac na diwygỽyt dzoſtaỽ y vechníaeth tra uu vyỽ. ac uelly ykeiff yda. Kyt dycco mach y vechníaeth dzos lud arglỽyd : ny chyll na dirỽy na chamlỽzỽ. ỽr byd marỽ talaỽdyr dyn ac nachaffo kymynnu yda ỽzth neb. dyget ymach y vechniaeth dzos ymarỽ. athalet y teir ach neſſaf idaỽ. ar mach bieu ygymhell kyſtal acar ytalaỽdyr bei byỽ. Y neb a adefho dylyu da idaỽ : talet yndiohir eithyr y ny teir gỽyl arbenhic. ynadolyc. ar ỉ pafc ar sulgỽyn. nyt amgen o nof nadolyc gỽedy gofper. hyt duỽ kalan gỽedy efferen. O nof Sadỽzn pafc gỽedy datỽyreín. hyt duỽ pafc bychan gỽedy efferen. Onos Sadỽzn fulgỽyn gỽedy gofper : hyt duỽ Sul y dzíndaỽt gỽedy efferen. kany dyly neb gofyn ygilyd.

yny dıewed hynny. Ny dyly neb kymryt mab yn vach heb ganhat ytat tra dylyho bot dıoſtaỏ. na mynach na bıaỏt heb ganhat eu habat. nac alltut kanyt geır y eır ar gymro. nac yſcolheıc yſcol heb ganhat yathro. na gỏıeıc. onyt aryr hyn ymedho arnaỏ. Yreı hynny nyt mechní eu mechní onyt gan ganhat eu harglỏydı. Or byd marỏ mach dyn. ac adaỏ mab ohonaỏ. ymab adyly seuyll yn lleytat yny vechní. Ny dyly neb gymryt mach kynnogyn kanys deu ardelỏ ynt. ac na dyly neb onyt dewıſ yardelỏ. Os kynnogyn adewıs : nyt oes vach. Os mach adewıs : nyt oes gynnogyn. ac ỏıth hynny ny eıll neb gọfyn seuyll yn vach ac yn gynnogyn. Arglỏyd auyd mach arpop da adefedıc díuach. Or canhatta y kynnogyn yr mach rodı kywerthyd punt yg gỏyſtyl keínhaỏc. achyn oet ygỏyſtyl : ygollı. ny dyly y kynnogyn trachefyn namyn dímeı. kanys hynny yỏ trayan keínhaỏc kyfreıth. ac ynteu ehunan alygrỏys bıeínt y ỏyſtyl. Or dyry mach peth maỏı yg gỏyſtyl peth bychan. yr haỏlỏı adyly ygymryt. achyn coller kyn yr

oet. nys dıóc.yr haólóẋ yr mach traegefyn. namyn y trayan. Y mach hagen ae dıóc ogóbyl yr kynnogyn kanys yn aghyfreıthaól yduc. [&]ẋ dyry kynnogyn kywerthyd punt yg góyſtyl keínhaóc ae dygóydaó. ny dıwygır. PO dadyl yny hamot. nyt am ıdaó dım. ot heb amotwyr. Vn dıwat yó amot amechnıaeth. Ny dyly neb wneuthur amot dıos yllall heb yganhat. nathat dıos y vab. na mab dıos ytat. kany phara amot nam yn yn oes yneb aegónel. Kyt gónelher amot yn erbyn kyfreıth: dır yó ygadó. ṇ Amot atyrr ardedyf. Tıech amot no góır. &ẋ edeu dyn da yarall yg góyd tyſton. a mynnu eılweıth ywadu. nys dıchaón onyt y tyſton a palla yr llall. Os edeu ynteu heb neb yny lle. góadet ar yló ehunan os myn.

SEıth punt yó gobyr merch bıenhín. Sac yr vam y telır. ar góẋ atal ychowyll. kanyſ tır atelır ıdı. Pedeır punt ar hugeínt yó y hegóedı. Oẋ a merch bıeyr gan óẋ yn llathıut heb rod kenedyl. pan atter sef uyd y hegóedı: whech eıdon kyhyt eu kyrn ac eu hyſcyfarn. ¶ verch tayaóc ṭrı ẹıdọn y telır trı eıdon gogyfoet arei hynny. &ẋ kymer góẋ

ỳgỏr namỳn ỳphenguch. ac nỳ eill benfỳgỳaỏ eithỳr ỳgogỳr ae ridỳll. ahỳnnỳhỳt ỳ clỳỏher ỳgalỏ ae throet ỏrth ythrotheu.

OR a morỏỳn wỳrỳ ỳnllathrut heb can hat kenedỳl. ỳ that ad dichaỏn ỳhat tỏỳn oe hanuod. rac ỳgỏr. ac nỳthal ỳhamobỳr ỳr arglỏỳd. Or a gureic hagen ỳn llathrut nỳ eill neb ỳ hattỏỳn oe hanuod rac ỳgỏr. Or lle ỳbo ỳhatlam ỳtelir ỳhamobỳr. ℣ neb addỳcco treif ar wreic. talet ỳgobỳr ỳr arglỏỳd ae dirỏỳ. ae dilỳftaỏt ae heguedi. aefarhaet atal ỳr wreic. acof morỏỳn uỳd talet ỳ chowỳll. ℣r diwat gỏr treif ar wreic ac of katarnha ỳwreic ỳnỳ erbỳn kymeret hi ỳcreir ỳnỳ llaỏ deheu. ae gala ỳnteu ỳnỳ llaỏ affeu idi. athỳget rỳdỏỳn treif o honaỏ ef arnei hi. ac ỳuellỳ nỳ chỳll dim oe iaỏn. ℣ neb adiwatto treif. rodet lỏ deg wỳr adeugeint heb gaeth aheb alltut. ℣ tri achaỏf nỳ chỳll gureic ỳ heguedi kỳt adaỏho ỳ

gȣr oglauỏrı. adrỏc anadỏl. ac eıſſeu kỏt. Trı pheth nỏ dỏgır rac gureıc kỏt gatter am ỏ cham. Ỏchowỏll. ae hargỏfreu. ae hȣnebwerth. pan gỏttỏo ygȣr. agureıc arall. Onỏ wna morȣnỏn auỏnho oe chowỏll kỏn kỏuot ỏbore ỏȣrth ỏ gȣr. ỏgkỏt ỏbỏd ỏrỏdunt. Teır gueıth ỏ keıff gureıc ỏhȣnebwerth ỏ gan ỏgȣr pan gỏttỏo ef a gureıc arall. ac of dıodef drof hỏnnỏ nỏ cheıff dím. O rodır morȣnỏn aeduet ỏ ȣr. ac or dỏweıt ỏn teu nat oed uorȣnỏn hı. tỏget ỏuorȣnỏn ar ỏpỏmhet nat oed wreıc. Sef dỏnỏon uỏ dant. hı ae that ae mam. ae brath ae whaer. Trı llȣ adỏrỏ gureıc ỏȣr pan enlliper. ỏn gỏntaf llȣ ſeıth wraged. ac ar ỏr eıl enllıp llȣ pedeır guraged ardec. ac ar ỏtrỏdỏd enllıp llȣ deg wraged adeugeınt. ac of godef drof hỏnnỏ nỏ cheıff dím. Pa rodet neb wreıc ỏȣr heb gỏmrỏt mach arỏ go bỏr ỏr arglȣd. Ordỏgır gureıc ỏn llath-

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rut ỏneb tỏ. kỏmeret gỏr ỏ tỏ uach arỏ
gobỏr ỏr arglỏỏd. ac onỏf kỏmer talet
ehunan. Gobỏr alltudes ỏỏ pedeir ar
hugeint. Y penkerd bieu gobreu mer-
chet ỏ beird auỏỏnt ỏ danaỏ. Ergỏt
crỏman ỏỏ naỏd caeth. Ergỏt bỏỏall
neu ỏdỏf ỏỏ naỏd maer bifweil. Pede
ir arhugeint ỏỏ farhaet guenídaỏl ca-
eth nỏt el nac ỏnraỏ nac ỏm(r)euan.
Or kỏtỏa gỏr gureigaỏc a gureic arall
talet wheugeint ỏr wreic gỏfreithaỏl
ỏnỏ hỏỏnebwerth. Or ỏfcar gỏr a gure-
ic kỏn pen ỏfeith mlỏned. valhỏnỏ
renír ỏdo otrefỏn ỏ rỏdunt. Ỏgỏr bieu
auo or dillat guelỏ ỏrỏdaỏ ar llaỏr.
ar wreic bieu ỏteifpan. Ỏ gỏr bíeu ỏr
ỏt. ar wreic bieu ỏ blaỏt paraỏt. Ỏgỏr
bieu ỏ brỏccan ar níthlen ar gobenỏd
tỏ le. ar cỏlltỏr ar uỏỏall gỏnut ar
llaỏ uỏỏall. ar crỏmaneu oll namỏn
vn crỏman. Ỏ wreic bieu ỏ uỏỏall lỏ-

dan. arſǒch arpal arvn crẏman. ar perued taradẏr. ar gǒr bieu ẏr heẏrn oll namẏn hẏnnẏ. Ẏ wreic bieu car ẏr ẏchen ar guedeu ar llaeth leſtri oll. eithẏr vn paẏol. ar dẏſgleu oll eithẏr vn dẏſcẏl bieu ẏgǒr. Ẏwreic bieu ẏr emenẏn oll namẏn vn lleſtreit bieu ẏgǒr. ac or bẏd brẏeuaneu emenẏn ẏgǒr ageiff vn. Ẏwreíc ọ bieu ẏ kic oll auo ar ẏ llaǒr ahalen arnaǒ a heb halen ar kaǒſ oll auo ẏnheli aheb halen arnunt. ar gǒr bieu ẏ kic ar caǒſ dẏchauedic oll. Ẏ wreic bieu bot ẏnẏ thẏ ẏnar hoſ ẏran or da. hẏt ẏm pen ẏnaǒuetdẏd. Gureic a dẏweto ẏ bot ẏn ueichaǒc pan uo maro ẏgǒr. hi adẏlẏ bot ẏnẏ thẏ hẏnẏ ǒẏpper auo beichaǒc. ac onẏ bẏd beichaǒc talet tri buhẏn camlǒrǒ ẏr brẏenhín. ac adawet ẏ tẏ ar tír ẏr etíued.

OR bẏd dǒẏ wraged ẏn ẏmdeith trǒẏ neb lle ac na bo neb ẏgẏt ac ǒẏ. a-

dẏuot deu ỏr ẏn eu herbẏn ac eu hẏmreín. nẏ dıwẏgır udunt. Orbẏd vn dẏn hagen ẏ gẏt ac ỏẏ ẏr ẏ vẏchanet onẏt mab keuẏn uẏd nẏ chollant dím oe ıaỏn. Or dỏc gỏr wreıc ẏn llathrut. ae hatal gantaỏ hẏt ẏmpen ẏ Seıthuet dẏd heb wneuthur ıaỏn ıdı. nẏ dẏlẏ guneuthur ıaỏn ıdı hẏt ẏm pen vn dẏd ablỏẏdẏn. ẏna hagen ẏ dẏlẏ cỏbẏl ıaỏn. Gureıc ael ẏn llathrut gan ỏr ẏnhaeduetrỏẏd. ae dỏẏn or gỏr hı ae ẏlỏẏn. neu ẏ perth. neu ẏ tẏ. ae hẏmreín ae hellỏg drae cheuẏn. a chỏẏnaỏ o henı hıtheu ỏrth ẏ chenedẏl ac ẏnẏ dadleu. Sef adẏlẏ hẏ ẏnẏ dıweír deb kẏmrẏt taró trı gaẏaf ac eıllaỏ ẏ loſcỏrn ae ıraỏ a guer. ac odẏna grẏnu ẏ loſcỏrn trỏẏ ẏ dorglỏẏt. ac odẏna aet ẏwreıc ẏmẏỏn ẏtẏ adodet ẏthroet ỏrth ẏ trotheu achẏmeret ẏ loſgỏrn ẏnẏ dỏẏ laỏ. a doet gỏr opop parth ẏrtaró ac er

thı ỳn llaȣ pop vn ỳ gỳmhell ỳtarȣ. ac oɀ dıchaȣn hı ỳ attal ỳ tarȣ. kỳmeret ỳnỳ hȣỳneb werth ae dıweırdeb. ac onỳſ dıch aȣn kỳmeret a lỳnho ȣɀth ỳ dȣỳ laȣ oɀgȣer. Gureıc aỳmrotho ehunan ỳn llȣỳn ac ỳmperth ỳ ȣɀ. aehadaȣ oɀ gȣɀ hı. agoɀderchu arall o honaȣ ae dỳuot hıtheu ỳg cȣỳnat ỳ chenedỳl. ac ỳr dadleu. Os dıwat awna ỳ gȣɀ rodet ỳ lȣ ỳgloch heb tauaȣt ỳndı. Os dıuȣỳn awna ỳnteu talet geınhaȣc ıdı kỳflet ae thın.

OR ỳmda gureıc ehunan adỳuot gȣɀ ıdı adȣỳn treıſ arneı. os dıwat awna ỳgȣɀ rodet lȣ deg wỳr a deugeınt athrı o honunt ỳndıouredaȣc na mỳnho gureıc, ac nat ỳſſo kıc. ac na marchocco uỳth. onỳ mỳn dıwat. talet ỳr wreıc ỳ guadaȣl. ae dılỳſtaȣt. ae dırȣỳ. a guỳalen arỳant ỳr bɀenhın ỳnỳ wed ỳdỳlỳ. aconỳ eıll ỳ gȣɀ talu dỳcker ỳ geılleu. Geır gueıth ỳ dỳrcheıf ar ſar-

haet gȯr pan ỏmreher ỏ wreic. Kỏfreith magu ulȯỏdỏn. ỏȯ buȯch. amantell a pheiſ aphenlliein. adȯỏ eſkit acharreit or ỏt goreu atỏffo ar tir ỏ gȯr a phadell troedaȯc. Guerth kerȯỏn ued a talher ỏrbrenhín wheugeint. ar cȯỏr arennír mal hỏn. Ỏ traỏan ỏr brenhín. ar eil traỏan ỏr neb ae gunel. ar trỏded ỏr neb ae rotho ỏ med. Naȯ dỏrnued ỏȯ meſſur ỏgerȯỏn ued pan ueſſurher or arȯỏr nỏt amgen or cleiſ traȯ ỏr emỏl Groen ỏ ch neu uuȯch neu ỏma garȯ neu ewic. neu dỏuỏrgi deu dec keínhaȯc a tal pop vn. Groen lloſtlỏdan hanher punt atal. Groen beleu pedeir ar hugeint atal. Groen carlȯg deudec keínhaȯc atal. O pop gȯỏdlȯdỏn alather ar tir dỏn arall. perchennaȯc ỏtir ageiff ỏwharthaȯr ol neſſaf ỏr llaȯr. or bỏd hỏỏs ỏ gic. Peth bỏnhac adangoſſo ỏ dofrethwỏr ỏr taỏogeu ỏ delhȯ

ỳnt oe teı. Ỏtaỳogeu bıeu eu talu oɀ collír eıthỳr gleíueu. a llodɀeu. a chỳllỳll. eumírch ỏỳnteu nỳ cheıdỏ ỳtaỳogeu eıthỳr ỳnoſ. kanỳſ ỏỳ ae talant oɀ collır ỳnoſ. Ỏỏỳnnoſſaỏc bɀenhín adỳrỳ keínhaỏc ỳr guaſſanaethwỳr ỳr arbet ỳr ỳſcubaỏɀ ae uỏỳt. Rac eıſtedỳat cantref nỳt amgen ỳtroedaỏc kerỏỳn uragaỏt atal ỳr bɀenhín pop blỏỳdỳn. Pan uo marỏ gỏɀ goɀwlat ar tır dỳn arall. vn ar pỳmthec ageıff perchenaỏc ỳtır dɀoſ ỳuarỏ tỳwarchen. ar ebedıỏ oll ỳr arglỏỳd ỳam hỳnỳ.

Pvm nỳn neſſaf ỳwerth adıwat beıch keuỳn onỳ holır ỳnlletrat. Seıth nỳn adıwat pỏn march onỳ holır ỳn lletrat. Deu deg wỳr ad dıwat guerth wheugeínt onỳ holír ỳn lletrat. Petwar guỳr ar hugeínt adıwat guerth punt. on ỳ holír ỳ n lletrat. Punt ỳỏ kỳuarỏſ gỏɀ ar teulu ỳnỳ ulỏỳdỳn. Ebedıỏ pop gỏɀ rỳd ỳỏ wheugeínt.

wheugeint ỏ ebedıỏ guaſſanaethỏr arglỏỏd. Whech apetwar ugeint ỏ ebedıỏ taỏaỏc. Or bỏd eglỏỏſ ar ỏ tır wheugeint uỏdỏ ebedıỏ. Pedeır ar hugeint ỏ ebedıỏ gỏr yſtauellaỏc. Deudec keinhaỏc ỏ ebedıỏ gureıc ỏſtauellaỏc. Dỏ thal penkenedỏl ehunan ỏ ebedıỏ. kanỏſ ỏ neb auo penkenedỏl guedỏ ef aetal. Dỏ bỏd penkenedỏl ỏ mab guedỏ ỏ tat. ỏn neſſaf ıdaỏ. kanỏſ oeſuodaỏc ỏ penkỏnedlaeth. Gureıc ỏrỏaỏc a ordıwether ỏ godíneb ỏ heguedı agỏll ac adỏcco oda ỏgan ỏ chenedỏl at ỏ gỏr.

Or dỏwedır ar dỏn guelet lletrat gantaỏ lıỏ dỏd goleu ac arall ỏn lliwaỏ arnaỏ ỏ welet. rodet ỏ neb aenllıper llỏ petwar guỏr ar hugeint mal ỏ del kỏfnıuer o pop kỏmhỏt or vn cantref ac nỏ eıll ỏ lliwat dím ỏnỏ erbỏn ⁜ Klỏma mal ỏ dỏlỏır lliwaỏ lletrat ỏn gỏfreıthaỏl guelet ỏdỏn or pan uo gol

⁜ ar gỏfreıth honno aelwır dỏgỏn wat ỏn erbỏn dogỏn vanac

eu ydyd hyt pan uo pryt kyflychor ar lletrat gantaw athygu or lliwat ar y petweryd o wyr un vreint ac ef ar porth y vynwent. ac ar drof yr eglwys. ac uch pen yr allaor gyffegyr.

Managor diouredawc troy tystolyaeth y periglaor or daw gyt ar colledic ygwyd yr offeirat yr eglwys archet yr effeirat ymanagor ardrof yr eglwys yr duw na thwg y kam. Ac of twg yno byt gyffelyp ar drof y gagell. Ar trydedweith uch pen yr allaor. Ac of diwat ydyn drof hynny cadarnhaet yr effeirat ar y eir teir gweith. Ac ony chret ydyn hynny tyget yr effeir at vn weith ac uelly ny ellir ynу erbyn.

Gverth gayaf ty. dec a deugeint ary ant y atal ynenpren. A dec ar hugeint atal pop forch agynhalyo y nenpren. Y meinkeu. ar tal ueigkeu ar ystyffyleu ar doreu ar kynoreu ar gordrysseu ar trothyweu ar tubyst pedeir keinhawc

kỳfreith ỳỏ guerth pop vn ohonunt. Y neb anoetho gaỳaf tỳ traỳan ỳwerth atal. Guerth kỳnhaỳaf tỳ. pedeir ar hugeint. atal. Oꝛ bỳd tỏll taradỳr ỳndaỏ. ac onỳ bỳd deu dec keínhaỏc atal. Haf tỳ deudec keínhaỏc atal. Foꝛch haf tỳ neu gỳnhaỳaf tỳ dỏỳ geínhaỏc kỳfreith atal. Doꝛglỏỳt dỏỳ geínhaỏc kỳfreith atal. Efgubaỏꝛ bꝛenhín wheugeint atal. Ỳfgubaỏꝛ bꝛeỳr trugeint atal. Ỳfgubaỏꝛ tayaỏc bꝛenhín dec arhugeint atal. Gattet paỏb ỳ ỳfgubaỏꝛ ỳn agoꝛet hỳt galan gaỳaf ỳ uỳnet guỳnt ỳnduunt. ac oꝛ daỏ ỳfgrỳbỳl udunt talet eu perchenaỏc eu llỏgỳr. Guedỳ gỏỳl ỳr hol feínt onỳ bỳd ban goꝛ ỳn tri lle ar ỳ paret ỳ ỳfgubaỏꝛ nỳ thelír ỳ llỏgỳr a wnelher ỳndi.

Odỳn bꝛiben bꝛenhín hanher punt atal oꝛ bỳd tỳ oduchti. Odỳn bꝛiben bꝛeỳr o bỳd tỳ kỳfreithaỏl oduchti tru-

geínt atal. Ꝺdỏn bıben taỏaaȣc bȥenhín dec ar hugeínt atal oȥ bỏd tỏ kỏfreıthaȣl o duch tı. Ꝺdỏn bıben taỏaȣc bȥeỏr pedeír ar hugeínt atal oȥ bỏd tỏ kỏfreıthaȣl o duchtı. Ꝑop odỏn nỏ bo odỏn bıben hanheraȣc uỏd ar ỏreı gỏnt herwỏd bȥeínt eu perchenogỏon. Ỿ neb a gỏneuho tan ỏmỏȣn odỏntỏ onỏ chỏmer fỏd ỏgan arall kỏn noe adaȣ ar dıffodı ỏ tan ỏ gȣỏd tỏſton neu arỏuot ỏndıwall kỏmhȣỏf uỏd ỏ guall ỏrỏdunt can kỏt talant. Ỿ tỏ kỏntaf aloſcer ỏnỏ tref o wall tan. talet ỏ deu tỏ gỏntaf aennỏno gantaȣ. Ꝑeu hanher uỏd ỏcollet rȣg ỏneb arotho ỏ tan ar neb ae kỏneuho. Ꝙ neb auenffỏo tỏ athan ỏ arall oȥ kỏneu hȣnnȣ tan teır gueıth ỏndaȣ. kȣbỏl tal ageıff ỏ gantaȣ oȥ llỏſc ỏtỏ. Ꝺ S gỏr llofrudỏaeth tan auỏd ar dỏn ỏn lletrat llȣ deg wỏr adeugeínt aa arnaȣ. Oȥ keıff ỏreıth dıgaȣn ỏȣ ıdaȣ. onỏſ keıff bıt leıdỏr guerth. Ꝉleıdỏr awerther ſeıth

punt ỏ ỏ werth. Or keffír lleidỏr ỏn llofci tỏ ỏnlletrat ae dala bit eneit uadeu. Lleidỏr adihenỏdỏer nỏ dỏlỏír dím oe da. canỏ dỏlỏír ỏ díuỏỏn ar dial. Eithỏr talu ỏr colledic ỏ da canỏ dỏlỏ adaỏ dỏlỏet ỏn ỏ ol arnaỏ. Dỏ bỏd galanaf am leidỏr ac nỏ bỏd rỏg dỏỏ genedỏl lỏffỏant ỏrdaỏ.

Ywen fant punt atal. Derwen whe ugeint atal. Ỏ neb atỏllo derwen trỏỏdi trugeint atal. Keig ucheluar trugeint atal. Pop keig arbenhic oi derwen. dec ar hugeín atal. Avallen per trugeint atal. Auallen fur dec arhugeint atal. Kollen pỏmthec atal. Pỏmthec atal ỏwen coet. Draenen Seith a dimei atal. Pop pren guedỏ hỏnnỏ pedeir keínhaỏc kỏfreith atal eithỏr fawỏden. Honno weugeint atal. Y neb alatho derwen ar foid ỏ brenhín. talet tri buhỏn camlỏiỏ ỏr brenhín. A guerth ỏ derwen. Ac ar llỏỏffet ỏfoid ỏr brenhín. Aphan el ỏ bren-

hín heıbẏaó kudẏet uon ẏ pɹen a bɹeth=
ẏn vn llıó. Or dẏgóẏd pɹen ar traós auon
athẏnu magleu ar ẏ pɹen. perchenaóc
ẏtır ẏ bo bon ẏ pɹen arnaó adẏlẏ ẏ douot
pa tu bẏnhac ẏ trosso ẏr auon uric ẏ pɹen.

ALedẏf auo eur neu arẏant ar ẏ dóɹn
pedeır ar hugeínt atal. Gledẏf heb
eur aheb arẏant arnaó deudec keínhaóc
ķeíņ atal. Tarẏan auo llassar arneı. pe-
deír ar hugeínt atal. Tarẏan lıó ẏ phren
deudec keínhaóc atal. Guaẏó pedeır
keínhaóc kẏfreıth atal. Bóẏall enillec
dóẏ geínhaóc kẏfreıth atal. Kẏllell.
keínhaóc kẏfreíth atal. Talgell. ach
reu moch. affalt deueıt. decarhuge-
ínt atal pop vn. Meín melín pedeır
arhugeínt atalant. Bɹeuan pedeır ke-
ínhaóc kẏfreıth atal. Telẏn penkerd
wheugeínt atal. Ẏ chẏweırgoɹn pedeır
ar hugeínt atal. Telẏn ẏ bɹenhín ae
vɹẏckan ae taólboɹd wheugeínt atal

pop vn

Telyn breyr trugeint atal. Ychyweirgorn deudec keinhaoc atal. Bryccan breyr trugeint atal. Gobennyd tyle vgeint atal. Taolbort o asgorn moruil trugeint atal. Taolbort o asgorn arall dec arhugein atal. Taolbort o uan hyd pedeir arhugeint atal. Taolbort o uan eidon deudec keinhaoc atal. Taolbort pren pedeir keinhaoc keureith atal. Boyell lydan pedeir keinhaoc kyfre ith atal. Boyell gynut doy geinhaoc gyf reith atal. Llaouoell keinhaoc kyfreith atal. Taradyr maor. doy geinhaoc kyf-reith atal. Perued taradyr keinhaoc kyfreith atal. Ebill taradyr arafkyl a Serr. achaboluaen. dimei atal pop vn. Golltyr pedeir keinhaoc kyfreith atal. Pedyf agylyf acheip a chrygman aguelleu a chrip a godyf a billoc a bayol helyc a bay-ol guen mangylchaoc achlaor pobi achic dyfgyl. abayol helyc bryn. agogyr keinhaoc kyfreith atal pop vn o honunt.

Pal ac ỏſtóc helỏc adỏſgỏl lỏdan arıdỏll keínhaóc cóta atal pop vn. Baỏol ỏó amıt abudeı yſtỏllaóc abudeı ren anoe a fıol lỏn a nıthlen aphadell troedaóc pedeır keínhaóc kỏfreıth atal pop vn. Turnen a lletuet awhỏnglo fỏrllıg atal pop vn. Keubal pedeır arhugeínt atal. Róỏt ehogỏn ~~deu dec~~ vn ar pỏmthec atal. Róỏt penllóỏt=eıt deudec keínhaóc atal. Ballegróỏt pedeır geínhaóc kỏfreıth atal. Coıóc óỏth geínhaóc kỏfreıth atal. Póỏ bỏnhac adotto róỏt ỏmỏón auon artír dỏn arall heb ỏ ganhat traỏan ypỏſcaót ageıff ef a deup*ar*th ageıff perchenaóc ỏtır. ỏr auon.

Neb atoıho aradỏr ar tır dỏn arall. talet ıdaó aradỏr newỏd ac aradóỏ naó dıwarnaót. Guerth aradỏr newỏd dóỏ geínhaóc gỏfreıth atal. Guerth aradóỏ vn dỏd dóỏ geínhaóc kỏfreıth atal. Guerth ỏr hırıeu ae phíſtlon. keínhaóc kỏfreıth. Hal hỏn ỏdaó ỏllogeu. llog ỏr amaeth

ỏnỏ blaen. a guedỏ hỏnnỏ llog ỏſỏch ar cỏlltỏr. Odỏna llog ỏr ỏch goɀeu ỏnỏr aradỏr. Odỏna llog ỏcathreaỏɀ. ac odỏ na ooɀeu ỏoɀeu oɀ ỏchen. Dỏ dỏlỏ neb o taỏaỏctref eredic hỏnỏ gaffo paỏb oɀ tref gỏfar. Oɀ bỏd maró ỏch otra eredic ỏ perchenaỏc ageiff eró a honno aelwir eró ỏr ỏch du.

POp gỏỏſtỏl adỏgỏỏd ỏm pen ỏnaỏ uet dỏd eithỏr ỏrei hỏn. arueu e= glỏỏſſic nỏ dỏlỏir eu gỏỏſtlaỏ achỏt gỏỏſtler nỏ dỏgỏỏdant. Gỏlltỏr achall- aỏɀ abỏell gỏnnut nỏ dỏgỏỏdant uỏth kỏt gỏỏſtler. Oet vn dỏd ablỏỏn ỏſſỏd ỏ eur allurugeu alleſtrı goɀeureıt pan ỏỏſtler. Kỏfreith benfic ỏỏ ỏdỏuot mal ỏrother. Ỏ neb arotho benffic adỏlỏ kỏm rỏt tỏſton rac mỏnet ỏnỏ erbỏn. Oɀ eır enỏerbỏn agoɀdıweſ oɀ perchennaỏc ar= naỏ talet ỏndeudỏblic. Ỏ neb adaỏho da ỏarall ac ofdıwat pan delher ỏouỏn.

kỏfreith

kỳfreith anudon au(ỳ)d arnaỽ oſ ỳn gỳhoedaỽc ỳ tỽg. nỳt amgen tri buhỳn camlỽrỽ ỳr brenhín. achỳmeret ỳnteu ỳpenỳt am ỳr anudon. arllall oz bỳd tỳſton gan taỽ ỳ da ageiff.

Neb atalho galanaſ oz bỳd ỳgenedỳl oll ỳnvnwlat ac ef cỽbỳl talu adỳlỳ erbỳn pen ỳ pỳtheỽnoſ oz bỳd ỳ genedỳl ỳnteu ỳnwaſcaraỽt ỳguladoed llawer oet pỳtheỽnoſ adỳlỳ ỳgkyueir pop gulat.

Val hỳn ỳtelir guaſcar alan aſ punt uỳd ran brawt. Wheugeint ran ke(f) ỳnderỽ. Trugeint ran kỳferderỽ. Dec ar hugeint ran keſuỳn. Pỳmthec ỳỽ ran gorcheiuỳn. Seith adímei ran gorchaỽ. Nỳt oeſ priaỽt ran na phriaỽt enỽ ar ach pellach no hỳnnỳ. [R]an tat o alanaſ ỳ uab. keínhaỽc. Vn gỳfreith ỳỽ ỳnỳ kỳmerher ran o alanaſ ac ỳtalher. Rac colli kerenhỳd hỳnỳ diwatter keínhaỽc paladỳr ageffír. Ỻỳ thal kenedỳl ſarhaet

gan neb. tra uo da ar ỏhelỏ ehunan. Oꝛ dıffỏc hagen ỏ da ef ıaỏn ỏỏ talu ran ỏ gỏt ac ef hỏt ỏ trỏded ach.

OEr gỏỏmp galanaf ỏỏ pan latho ỏ dỏn ỏllall. adodı oet dỏd ỏdíuỏỏn ỏgỏflauan honno. ae lad ỏnteu o dỏn ogenedỏl arall heb dỏlỏu dím ıdaỏ. kỏn díuỏỏn ỏ gỏflauan honno. Sef ỏgelwır ỏn oer gỏỏmp galanaf ỏgỏfreıth honno rac trỏmhet ỏ gollı ef. athalu ỏgỏflauan rỏwnathoed gỏnt.

Pỏmhet dỏd kỏn gỏỏl uíhagel ỏdỏlỏ ỏ bꝛenhín guahard ỏgoet. hỏt ỏmpen pỏmthecuet dỏd guedỏ ỏr ỏftỏỏll. ac oꝛ moch agaffer ỏnỏ coet ỏdecuet llỏdỏn ageıff ỏ bꝛenhín. hỏt ỏm pen ỏnaỏuetdỏd. ac odỏna allan ewỏllıf ỏbꝛenhín auỏd ỏm danunt.

Or serheır ỏríghỏll oe eıfted ỏnỏ dadleu talher ıdaỏ ỏnỏ farhaet gogreıt eıffín achuccỏỏ ỏỏ. Y bꝛenhín adỏlỏ

o anreith. gre ar geíuỏr ar dillat amaerỏỏaỏc. ar arueu ar carcharoɀỏon heb eu rannu aneb. nỏ dỏlỏ ỏnteu traỏan ỏ keſſỏc tom kanỏſ ỏſpeil ỏnt. Ỿ neb a dỏwetto ỏnſỏberỏ ỏɀth ỏbɀenhín neu ỏn hagỏr. talet trı buhỏn camlỏrỏ ỏn deudỏblỏc. Pan gỏmerho taỏaỏc tır ỏ gan ỏ bɀenhín trugeint adỏlỏ ỏ bɀenhın opop rantír ỏgan ỏtaỏaỏc. ac oɀbỏd eglỏỏſ ar tır ỏtaỏaỏctref wheugeínt adaỏ ỏr bɀenhín ỏgan ỏneb ae kỏmero. Kaeth arotho ỏbɀenhín tır ıdaỏ dec a phetwar ugeínt uỏd ỏ ebedıỏ. ar traỏ an adaỏ ỏr maer ar kỏghellaỏɀ. Kletuegín gureıc bɀenhín neu ỏuerch punt atal. Kletuegín gureıc bɀenhín neu ỏ uerch hanher punt atal. Kletuegín gureıc taỏaỏc neu ỏuerch keínhaỏc cota atal canỏ dỏlỏant ỏỏ letuegíneu.

Gỏɀ rỏd adỏlỏ atteb dɀoſ ỏ alltut o pop haỏl nỏ dỏlỏho collı e tauaỏt ac eneıt

ac aelodeu. kanẏ dẏlẏneb collı tauaǒt ac eneıt ac aelodeu. o tauaǒt dẏn arall. Guerth tudedẏn paraǒt ẏgkẏfreıth howel da pedeır ar hugeínt arẏant. Dẏrnaǒt agaffer o anuod nẏt ſarhaet. ıaǒn ẏǒ hagen dıuǒẏn ẏr anẏuet nẏt amgen guaet agueli achreıth o gẏuarch o bẏd. Pan talher racdant guerth creıth o gẏfarch atelır gan- Pvmp allwed ẏgneıtaeth ẏſ- taǒ ſẏd. Vn ẏǒ ofẏn dẏ athro ae garu. Eıl ẏǒ mẏnych ouẏn dẏ dẏſc. Tꝛẏdẏd ẏǒ cadǒ genhẏt ẏdẏſc ageffẏch. Petwe(r)ẏd ẏǒ tremẏgu golut. Pẏmhet ẏǒ caſſau kelwẏd acharu guírẏoned. rac ofyn duǒ. Pǒẏbẏnhac atoꝛho teruẏn ar tír dẏn arall talet trı buhẏn camlǒꝛǒ ẏr bꝛenhín agunaet ẏteruẏn ẏn gẏſtal achẏnt. Ẏneb atẏper am tẏſtolẏaeth tẏget mal ẏbo ıaǒn achẏfreıth ıdaǒ. ac ẏna kẏmeret ẏllall ẏcreır adıwatet ar ẏ lǒ allẏſſet ẏ tẏſt. ac odẏna ſẏllet ~~ẏtẏſt~~ ẏr ygneıt

ae kóbỳl ỳllỳſſỳant. Ỳ neb alỳſſo tỳſt kỳn dóỳn ỳtỳſtolỳaeth collet ỳ dadỳl. Or diwat góz o neb llu llad keleín. talet wheugeínt arodet ló deg wỳr a deugeínt vn vzeínt ac ef ỳdiwat llofrudỳaeth. Póỳ bỳnhac afarhaho ỳgilỳd owerín ỳ peteır gulat. hỳn. Nỳt amgen deheubarth góỳned. powỳſ. lloegỳr. talet pedeır bu aphetwar ugeínt arỳant. ıdaó. Póỳbỳnhac atalho galanaf ỳgilỳd. teır bu ath trı ugeín mu heb ỳchwhanec atal. Ỳ neb agaffo hóch coet maró artırdỳn arall. kỳmeret ef ỳ wharthaóz blaen neſſaf o honaó. Bóỳſtuıl arall auo ıaón ỳſſu ỳ gıc. ỳ wharthaóz ỳol ageffir. Os kadno neu lódỳn arall anhỳỳs keínhaóc cota ageıff ỳgan perchennaóc ỳtır oz mỳn ỳnteu ỳ croen.

DEudỳblỳc uỳdant dıróỳ achamlózó llỳs allan. Os ỳnỳ uỳnwent ỳguneír ỳ cam ỳnỳ nodua. Seıth punt ỳó meínt

ỳdíróỳ.

.Hanher dirǒỳ llan ageiff ỳr abat oɾ bỳd kỳuarwỳd ỳnllỳthỳɪr ac y moef eglǒỳs. ar hanher arall ageiff meibon lleỳn ỳreglǒỳs Sef ỳ kymerant ǒỳ uellỳ pan del dirǒỳ neu gamlǒɾǒ ỳgan naǒdwỳr ỳr ęglǒỳ ỳ llan udunt. ac ỳfef ỳrodir ỳda hǒnnǒ ỳn enwedic ỳr fant ac nỳt ureint offrǒm. Ꝑỳ daǒ kỳfran ỳr maer nac ỳr kỳghellaǒɾ o pɾit a del ỳteỳrn dɾof tir nac o tǒng nac o leidỳr.

OR tỳr llog ar tir teỳrn ỳteỳrn bieu. ac oɾ tỳr llog ar tir efcob deu hanher uỳd rǒg ỳbɾenhín ar efcob. Ꝑan dỳcco kỳf reith anreith o uarǒ tỳ neu oneb dadỳl arall. ỳteulu ar maer ageiff ỳr aneired ar enderíged ar dínewỳt ar deueit ar geíuỳr ac agaffer oll ỳnỳ tỳ eithỳr meirch ac ỳch en a guarthec maǒɾ ac eur ac arỳant a dillat amarǒỳaǒc. ac oɾ bỳd[vn]peth auo kỳwerthỳd punt bɾenhín bíeíuỳd. Ꝼrayan galanaf adỳgǒỳd ar perchennaǒc

ỳr arỳf ỳllather ỳ dỳn a hi. Da addỳcker oɀỳuel ỳhedóch deu hanher uỳd róg ỳ neb ae dỳcco ar neb bieíuu gỳnt. Oɀ bỳd deu dỳn ỳn ỳmdeith tróỳ goet. ac ellóg gurỳſgen oɀ blaenhaf ar ỳr olhaf hỳnỳ gollo ỳlỳgat ef adỳlỳ talu ỳlỳgat ỳr llall.

OEt ỳróg llỳf allan naó níeu. ỳrodi atteb. anaó níeu ỳrodi mach. anaó níeu ỳrodi guír oɀ haól deiſſỳuedic. Haól o vn gantref tri dieu ỳrodi atteb. athri ỳ rodi mach. athri ỳrodi guír oɀ haól deiſſỳuedic. Y nỳ cantref neſſaf: pump níeu ỳrodi atteb. aphump ỳrodi mach. a phump ỳ rodi guír. Y nỳ cantref trỳdỳd naó nieu ỳ rodi atteb. a naó ỳrodi mach. anaó ỳrodi guír. Daó níeu ỳargloỳd ỳỳmgoffau am ỳ ló. Ym pop dadleu ỳdỳlỳ bot ỳpump hỳn. Guỳſ a haól ac atteb a barn athagneued.

Póỳ bỳnhac atalho tir ỳ galanaſ kỳllidet dɀoſtaó ỳr argloỳd kanỳſ rỳd

ỳdỳlỳ ỳtír uot ỳr neb ỳtalher ıdaó. Tzı llỳſ-
ſeu adỳlỳ tỳfu ỳnỳ tır hónnó. Meıllon.
a guỳc. ac ỳſgall. ac nỳ bỳd móỳ guerth
buóch oz tır hónnó noe hỳt pan uo ỳn
Deu dỳn nỳ dỳlỳ ỳ bzenhin ¶ pozı
gouỳn eu guerth kỳt llather ỳnỳ
wlat. kaeth dỳn arall. kanỳſ medỳant
auỳd ỳdỳn ar ỳ gaeth mal ar ỳaneueıl.
ar dỳn agaffer ỳn ỳmdeıth hỳt noſ ỳn
ỳſtauell ỳ bzenhín. heb tan. aheb ga-
nhóỳll kỳt llodho guaſſan ae thwỳr
ỳ bzenhín hónnó nỳ dỳlỳır gouỳn ỳala
naſ. Bzaódóz adỳlỳ guarandaó ỳnllóỳr
a chadó ỳn gouaódỳr. adỳſcu ỳn graf. a
datganu ỳnwar a barnu ỳntrugaraóc.
Kỳneuaót a erlıt kỳfreıth ac ỳna kat-
wadóỳ ỳó. Kỳneuaót a rac ulaenha
kỳfreıth. ac ỳna pan uo aódurdaót bzen-
hínỳaeth ıdı katwadóỳ ỳó. Kỳneuaót
a raculaenha kỳfreıth eıſſoes o damwe-
ín ạnı́ aníheu. ac ỳna nỳ chỳmhell hı

naỽ nieu yrodi atteb. a naỽ yrodi mach. a naỽ yrodi gỽir oz haỽl deissyfyt. Naỽ nieu yssyd yarglỽyd y ymgoffau ae lỽ. Y effeirat ymae hyny gaffo amser gyntaf yganu efferen. Ym pop dadleu y dyly ỻ bot gỽys ahaỽl ac atteb a barn a thagnefed. Pop adeilỽz maestir adyly kaffel tri phzen ygan yneb bieiffo y coet mynho y coetỽz na vynho: nenpzen. a dỽy nenfozch. A neb auo gozuodaỽc dzos arall ony eill y dỽyn ỽzth gyfreith. dygỽydet dzosst ygozuodaỽc yg kyfreith yneb yd aeth ef dzostaỽ. Oet gozuodaỽc y geissaỽ yozuodogaeth: vn dyd ablỽydyn. Leidyr arother ar ve icheu. ny dylyír ydíuetha. Dy dyly neb wneuthur iaỽn nac atteb dzos weithzet y gaeth onyt am ledzat. Dy dylyir gỽir achyfreith heb ypetwar defnyd hyn: ar glỽyd kyffredín. ac ygnat kadeiraỽc. a dỽy pleit gydzychaỽl. Pỽy bynhac atozho kyfar awnel oe vod. talet tri buhyn ỻ camlỽzỽ yr bzenhín. ac yr kyfarỽz yar oll. Ygỽeirglodyeu affozestir rac y moch. kanys llygru ytir awnant. Yneb ae kaffo ar yweírglaỽd neu ar y yt kyn y vot yn aeduet:

kymeret pedeir keínhaȣc. kyf. ygan perchennaȣc ymoch. Os yt aeduet alygrant : talher eu llȣgyr.

Owhe ffoɀd ygȣahan dyn ae da. o goll. ac aghyfarch. alledɀat. benffic. a lloc. ac adneu. Oɀ teir kyntaf y dylyir dala a damdȣg. Oɀ teir ereill ny dylyir onyt eturyt megys yroder. Pyrnaȣt agaffer o anuod ny sarhaet. ıaȣn yȣ hagen díuȣyn yr an yued nyt amgen gȣaet a gȣeli achreith o gyfarch oɀ byd. An werth uyd yneb aȣyftler. ar neb yrother yg gȣyftyl dɀoftaȣ. Pȣy bynhac adotto ar yfcrybyl llygru y yt. eu perchennaȣc adyly eu ıachau ar ymeínt ymynho ȣɀth eu llȣgyr. ac ar nys tygho : talet. Yneb agaffo ıaȣn o gȣbyl am y yt llygredic ygan perchennaȣc yfcrybyl. ny dyly na thal na dala yfcrybyl ar y kelefryt hȣnnȣ gȣedy hynny.

Imp : pedeir keínhaȣc. kyf. atal hyt galan gayaf rac ȣyneb. O hynny allan dȣy geínhaȣc pop tymhoɀ adɀycheif arnaȣ hyny odıwetho ffrȣyth. ac yna trugeínt atal. ac ȣɀth hynny ymae vn werth ímp allo buch uaȣɀ oɀ dechɀeu hyt y dıwed.

ANeb atypper am tyſtolyaeth. tyget mal y bo kyfreithaỽl idaỽ. ac yna kymeret yllall ycreir adiwadet ar y lỽ. allyſſet y tyſt. Odyna edrycher ae cỽbyl y llyſſỽyt. Yneb a lyſſo tyſt kyn dỽyn y tyſtolyaeth : collet y dadyl. alyſſo tyſt : llyſſet kyn kilyaỽ y tyſt yỽrth ycreir gỽedy tygho y tyſtolyaeth. ac onys llyſſa yna : bit s auedic y tyſt. Tyſt ar tyſt : ny byd oet idaỽ. Ỻn rym yỽ gỽybydyeit athyſton achyſtal a allant ym pop dadyl agỽell yndadyl tir a dayar. Oet tyſton neu warant tra mor : vn dyd ablỽydyn. Oet tyſton neu warant gorwlat : pytheỽnos. Oet tyſton neu warant kywlat : naỽ diw arnaỽt. Oet tyſton neu warant vn gymhỽt : tri dieu. Y neb auynho diuỽynaỽ tyſtolyaeth varwaỽl : aet yn erbyn yneb ae tyſto. Y neb auynho llyſſu tyſtolyaeth vywaỽl : aet yn erbyn y tyſt yn gyntaf ar eu geireu. ac odyna gỽedy tyghont eu llỽ : tyget ynteu rytygu anudon o honaỽ a dy wedet nat tyſt kyfreithaỽl arnaỽ ac enwet yr achaỽs. athyſtet ydeu ỽr nat aeth ytyſt yn erbyn yr achaỽs yllyſſỽyt. ar deu hynny gỽrthtyſton ygelwir. a dilis uydant.

Pan tyſto tyſt peth yny tyſtolyaeth yn gyfreithaỏl y ạ ereill yn erbyn am diffynnỏẓ Neu pan tyſto amdiffynnỏẓ peth yn gyfreithaỏl yn erbyn tyſton : yrei hynny a elwit gỏẓthtyſton yg kyfreith. ac ny dylyir eu llyſſu. Gaỏ gỏybydyeit a ellir yr amſer ymynho yneb ae mynho galwo. ae kyn gỏat ac amdiffyn ae gỏedy. kanys yr hyn afu kyn dadyl a pẓouant rỏg y dadleuwyr.

Gỏẓthneu Gỏybydyeit yỏ pan ymdoſſont (ang) goſſont gyntaf o yn erbyn yr amdiffynỏẓ oẓ achỏyſſon hyn. ae o anudon kyhoedaỏc. ae o yſpeil gyhoedaỏc ae yn lledẓat ae y treis. ar hedỏch. neu o yſcymundaỏc geir yenỏ. neu o gerenhyd nes. neu o digaſſed honheit. neu oe vot yn gyfrannaỏc ar y da y bo ydadyl ymdanaỏ. ahynny kyn eu mynet yn eu cof. Ony dichaỏn ef eu gỏẓthneu ỏy yn gyfreithaỏl yna. Gỏedy hynny. llyſſet ỏynt mal tyſton o vn oẓ teir ffoẓd kyfreith

Pỏy bynhac awnel kynllỏyn : ¶ aỏl. yn deudyblyc y telir. kanys treis yỏ ar dyn y lad. ac ynlledẓat ygudyaỏ. allyna yr vn lle y kygein treis alledẓat yndaỏ yg kyfreith. ac val hyn ygỏedir. llỏ deg wyr

a deu vgeint y wadu coet a maes. athri o honunt yn diofredaỏc. o gic. a gỏreic. a marchogaeth. Sef yỏ mesur gỏadu coet amaes. rantir kyfreithaỏl rỏg rỏyd a dyrys a choet amaes agỏlyb asych. ac ar ny allo gỏadu rantir yn gyfreithaỏl. ny dichaỏn gỏadu coet a maes. Ny byd kynllỏyn ynteu oṙ byd ar ffoṙd gyfreith heb gud a heb gel arnaỏ. Oṙ byd ynteu dṙos yffoṙd pump kam kyfreithaỏl. aphump ḳaṃ troetued ym pop kam ·ꝫ· kynllỏyn uyd. allyna yr achaỏs ygỏedir velly. ac ytelir yndeudyblyc. allyna yr vn lle ydylyir croc ac anreith ymdanaỏ.

SEith escob ty yssyd yndyfet. a mynyỏ yỏ ypenhaf ygkymry. Llan ismael. a llan degeman. a llan vssyllt. a llan Teilaỏ. a llan teulydaỏc. a llan geneu. Abadeu teilaỏ atheulydaỏc ac ismael adegeman adylyant vot yn yscolheigon vṙdolyon. Deudec punt yỏ ebedỏ pop vn o hynny ac y argỏyd dyuet ytelir. ar neb adel gỏedy ỏynt ae tal. Ryd yỏ mynyỏ opop dylyet. LLan keneu allan vssyllt ryd ynt oṙ dylyet hỏnnỏ kanyt oes tir vdunt. Y neb afarhao vn oṙ abadeu hynny ·ꝫ· talet s^ith punt idaỏ. a golchures oe genedyl yr gỏaratwyd yr genedyl ac yg kof

¶ ydial.

TRi dygyn goll kenedyl : vn yỏ bot mab amheuedic heb dỏyn a heb wadu. allad o hỏnnỏ gỏr o genedyl arall heb dylyu dím idaỏ. Talu yr alanaf honno oll adylyir. ac odyna ywadu ynteu rac gỏneuthur o honaỏ yr eil gyflauan. Eil yỏ talu galanaf oll eithyr keínhaỏc a dimei. ac or byd godor am hynny. allad dyn or genedyl am y godor hỏnnỏ. nyt oes ofyn ymdanaỏ. Trydyd yỏ pan enllıper gỏiryon am gelein ae holi. ac onys gỏatta erbyn oet kyfreith. ac or lledir dyn ymdanaỏ. ny dylyir díuỏyn ymdanaỏ.

TRi oet kyfreith ydial keleín rỏg dỏy genedyl ny hanffont o vn wlat : enuynu haỏl yny dyd kyntaf or gyffefín ỏythnos yllather ygeleín. ac ony daỏ atteb pen erbyn pen ypytheỏnos. kyfreith yn rydhau dial. Eil yỏ or byd y dỏy genedyl yn vn gantref. enuynu haỏl yny trydyd dyd gỏedy llath er y geleín. ac ony daỏ atteb erbyn pen y naỏuetdyd : kyfreith ynrydhau dial. Trydyd yỏ os yn vn gymhỏt ybyd y dỏy genedyl. enuynu haỏl yny trydyd dyd gỏedy llath er ygeleín. ac ony daỏ atteb erbyn pen y

whechet dyd. kyfreith yn rydhau dial.
Teir rwyt brenhín ynt. y diwyn teulu: nyt oes diwyn am yrwyt honno onyt trugared ybrenhín. Eil yw yre: o pop march adalher erní. pedeir keínhawc kyfreith ageiff y brenhín. Trayded yw gwarthec y vaerty. o pop eidon adalher arnunt. pedeir keínhawc .kyf. ageiff y brenhín. Teir rwyt breyr ynt. yre. agwarthec y vaerty. ae voch. kanys or keffir llwdyn yn eu plith: pedeir keínhawc .kyf. ageiff ybreyr o pop llwdyn. Teir rwyt tayawc ynt. ywarthec. ae voch. ae hentref. pedeir keínhawc cotta ageiff ytayawc o pop llwdyn agaffer yndunt o galan mei hyt pan Teir dirwy brenhín ynt: ¶ darffo medi. Dirwy treis. adirwy ledrat. a dirwy ymlad kyfadef. Diwyn dirwy treis yw gwyalen aryant. a ffiol eur. achlawr eur yny mod y dyweſpwyt yn diwyn farhaet brenhín. Diwyn dirwy ymlad kyfadef yw deudec mu. Diwyn dirwy ledrat yw. kyſſwynaw lledrat ar dyn. a gwadu o honaw yn da arytauawt. a goſſot reith arnaw ae phallu. lleidyr kyfadef can pallwys yreith. Gwiryon oe pen ehunan ae tauawt. ny delit dím gantaw.

ny chahat dím yny laϭ. deudeg mu dirϭy arnaϭ. Tri anhebcor brenhín ynt. y effeirat teulu. ae ygnat llys. ae teulu. [T]ri pheth ny chyfran brenhin a neb. y eurgraϭn. a e hebaϭc. ae leidyr.

TRi phetwar yssyd. petwar achaϭs yd ymhoelir braϭt. o ofyn gϭr kadarn. achas galon. acharyat kyfeillon. a serch da. ¶ Eil petwar yssyd : pedeir taryan a a yrϭg dyn areith gϭlat rac haϭl ledrat. Vn yϭ kadϭ gϭesti yn gyfreithaϭl. nyt amgen noe gadϭ o pryt gorchyfaerϭy hyt y bore. a dodi ylaϭ drostaϭ teir gϭeith y nos honno. a hynny tygu o honaϭ adynyon y ty gantaϭ. Eil yϭ geni ameithrin. Tygu or perchennaϭc ary trydyd o wyr vn vreint ac ef. gϭelet geni yr anefeil ae veithrin ar y helϭ heb y vynet teir nos yϭrthaϭ. Trydyd yϭ gϭarant. Petweryd yϭ gϭarai kadϭ kyn koll. a hynny tygu or dyn ary trydyd o wyr vn vreint ac ef. kyn kollı or llall yda. bot y da hϭnnϭ ary helϭ ef. Nyt oes warant namyn hyt ar teir llaϭ. Gϭneuthur or tryded laϭ kadϭ kyn koll. a hynny adiffer dyn rac lledrat. ¶ Trydyd petwar ynt. pet-

war dyn nyt oes naỏd udunt rac y brenhin. nac yn llys nac yn llan. Vn yỏ dyn atorho naỏd ybrenhin yn vn or teir gỏyl arbenhic. Eil yỏ dyn aỏyftler oe vod yr brenhín. Trydyd yỏ y gỏynoffaỏc. dyn adylyho yporthi ac ae gatto ynof honno heb uỏyt. petweryd yỏ y Teir kyflauan os gỏna dyn gaeth. yny wlat. ydyly y vab colli tref ytat oe hachaỏs o gyfreith. llad y arglỏyd. a llad y penkenedyl. a llad y teifpan tyle. rac trymhet y kyflauaneu hynny. Tri thawedaỏc gorfed. arglỏyd gỏir yn gỏarandaỏ ary wyr da yn barnu eu kyfreitheu. ac ygnat yn gỏarandaỏ haỏl ac atteb. a mach yn gỏarandaỏ haỏlỏr ac amdiffynnỏr ynymatteb. Tri gỏanas gỏayỏ kyfreithaỏl yn dadleu. Vn yỏ gỏan y arlloft yny dayar ac vn llaỏ. hyny vo abreid y tynnu a dỏy laỏ. Eil yỏ gỏan ypen ymyỏn tỏyn hyny gudyo ymỏn. Trydyd yỏ ydodi ar lỏyn auo kyfuỏch agỏr. ac ony byd yn vn or teir gỏanas hynny. a mynet dyn arnaỏ mal ybo marỏ : trayan galanas ydyn adygỏyd ar perchennaỏc y gỏayỏ. Tri ofer ymadraỏd adywedir yn llys ac ny ffynnant. Gỏat kyn deturyt.

a llys kyn amser. achyghaȣs gȣedy brathȣt. Tri ofer llaeth yssyd: llaeth kassec. allaeth gast. allaeth kath. kany ẏ dywygir vn o honunt. Teir sarhaet ny dywygir or kessir troy veddaȣt. Sarhaet yr effeirat teulu. a sarhaet yr ygnat llys. a sarhaet ymedyc llys. kany dylyant ȣy bot yn vedȣ. ȣrth na ȣdant py amser y bo reit yr brenhín ȣrthunt. Teir paluaȣt ny dywygir. vn arglȣyd ar y ȣr yny reoli yn dyd kat a brȣydyr. ac vn tat ar y vab yr ygossi. ac vn penkenedyl ar y gar yr y gỳghorri.

Teir gȣraged ny dylyir dadleu ac eu hetiued am tref eu mam. gȣreic a rother yg gȣystyl drȣos tir. achaffel mab o honei yny gȣystlorryaeth. a mab ywreic adialho dyn ogenedyl y vam. ac o achaȣs hynny colli tref y tat o honaȣ. ac ȣrth hynny ny dylyir dadleu ac ef am tref y vam. amab ywreic a rother o rod kenedyl y alltut. Tri chewilyd kenedyl ynt: ac o achaȣs gȣreic ymaent ell tri: llathrudaȣ gȣreic oe hanuod. Eil yȣ dȣyn gȣreic arall ar y phen hitheu yr ty. ae gyrru hitheu allan.

Trydyd yỏ y hyſpeilaỏ. bot yn well gantaỏ y hyſpeilạỏ no bot genthi. Tri chehyryn canhaſtyr yſſyd: Vn yỏ lledrat yffoid ykertho kyfran o honaỏ. kanyſ naỏ affeith yſſyd idaỏ. Eil yỏ hyd brenhín pỏy bynhac ae kyllello. Trydyd yỏ abo bleid. y neb awnel kam ym dananaỏ. Tri chadarn en llip gỏreic ynt: Vn yỏ gṛeiç gỏelet y gỏr arwreic yn dyuot or vn llỏyn vn o pop parth yr llỏyn. Eil yỏ gỏelet elldeu dan vn vantell. Trydyd yỏ gỏelet ygỏr rỏg deu vordỏyt ywreic. Tri pheth a haỏl dyn yn lledrat ac ny chygein lledrat yndunt. eredic. a diot coet. acadeilat. Teir sarhaet gỏreic ynt. Vn adrycheiff. ac vn a oſtỏg. ac vn yſſyd ſarhaet gỏbyl. Pan rother cuſſan idi oe hanuod. tray an y sarhaet yſſyd eiſſeu idi yna. Eil yỏ y phaluu. a honno yſſyd sarhaet gỏbyl idi. Tryded yỏ bot genthi oe hanuod. a honno adrycheif ytrayan. ⁊ teir ffoid y llyſſir tyſton. otirdra. a gal^an^aſtra. agỏreictra.

Tri meib yn tri ~~mei~~ brodder vn vam vn tat. ac ny dylyant kaffel ran o otir gan eu brodyr vn vam vn tat ac ỏynt. Vn yỏ mab llỏyn apherth. agỏedy hynny

kymryt oꝛ vn gṓꝛ yr vn wreic o rod kenedyl achaffel mab o honeı. ny dyly ymab hṓnnṓ kyfrannu tır ar mab agahat kyn noc ef yn llṓyn apherth. Eıl yṓ kymryt o yſcolheıc wreic o rod kenedyl. achaffel mab o honno. ac odyna kymryt vꝛdeu effeıradaeth oꝛ yſcolheıc. agṓedy hynny kaffel mab oꝛ effeırat hṓnnṓ oꝛ wreic kynt. ny dyly y mab kyntaf kyfrannu tır ar dıwethaf. kanys yn erbyn dedyf y kahat. Tꝛydyd yṓ mut. kany dyly tır net atteppo dꝛoſtaṓ. kany rodır gṓlat y uut.

TRı dẏn agynnyd eu bꝛeınt yn vn dyd. Tayaṓctref y kyſſeccrer eglṓys yndı. gan ganhat ybꝛenhín. dyn oꝛ tref honno aueı y boꝛe yn tayaṓc. auydeı y nos honno yn ṓꝛ ryd. Eıl yṓ dyn yrotho ybꝛenhın ıdaṓ vn oꝛ pedeır sṓyd ar huge ínt bꝛeínhaṓl. kyn rodı y sṓyd ıdaṓ yn tayaṓc: agṓedy yrodı yn ṓꝛ ryd. Tꝛydyd yṓ yſcolheıc ydyd ykaffo coꝛun y boꝛe yn vab tayaṓc. ar nos honno yn ṓꝛ ryd.

TRı gṓerth kyfreıth beıchogı gṓꝛeıc. Vn yṓ gṓaet kyn delwat oꝛ collır trṓy greulonder: ṓyth adeu vgeínt a

tal. Eıl yo kyn mynet eneıt yn dao oı collır tro̊y greulonder. trayan yalanas atelır ymdanao. Tıydyd yo go̊edy yd el eneıt yndao oı collır tro̊y greulonder. co̊byl oe alanas atelır ym danao yna.

OTeır ffoıd y dygır mab y tat. Vn yo go̊ıeıc lo̊yn apherth oı byd beıchao̊c pan vo ar y llao̊uaeth. dyget ypherıglaoı etti. athyget o̊ıthao. efcoı neıdyr ímí yar ybeıchogı ho̊n os creo̊ys tat gan vam onyt ygoı ydygaf ıdao ae enwı. ac uelly kyfreıthaol ydo̊c. Eıl yo penkenedyl aseıth lao kenedyl gantao bıeu y do̊yn. Tıydyd yo ony byd pen kenedyl : llo deg wyr adeu vgeınt oe genedyl ae do̊c. ar mab ehunan ato̊g yny blaen. kanyt kyfreıthaol llo y vam onyt ar dygyat vıy.

OTeır ffoıd ygo̊edır mab o genedyl. ky mryt ymab oı go̊ı ydywetter y vot yn vab ıdao. ae dodı yrodao ar allao̊ı. adodı y llao affeu ar pen y mab. ar llao deheu ar yr allao̊ı ar creıreu. athyget nas creo̊ys ef ac nat oes dafyn oe waet yndao. Eıl yo ony byd ytat yn vyo penkenedyl bıeu ywadu aseıthlao kenedyl gantao. Tıyded yo ony byd penkenedyl ıdao. llo deg wyr adeu vge-

ínt oɾ genedyl ae gỏatta. ar mab hynhaf yr gỏɾ yd oed ymab ar y gyſtlỏn bieu tygu yny blaen. Tri lle ny dyly dyn rodi llỏ gỏeilyd. Vn yỏ ar pont vn pɾen heb ganllaỏ. Eil yỏ ar poɾth y vynwent. kanys canu ypater ady ly yna rac eneiteu criſtonogyon ybyt. Tɾydyd yỏ aɾdɾỏs yreglỏys. kanyf canu ypater adyly yna rac bɾon ygroc. Hyn odynyon adi eínc rac llỏ gỏeilyd. arglỏyd. ac eſcob. a mut a bydar ac aghyfieithus agỏɾeic veichaỏc. Teir goɾmes doeth ynt: meddaỏt. agodíneb. a dɾyc anyan. Tri dyn adyly tauodyaỏc yn llys dɾoſtunt. gỏɾeic. achryc anyanaỏl. ac alltut aghyfieithus. Vn dyn adyly dewis ytafodyaỏt. arglỏyd. Tri llydyn digyfreith eu gỏeithɾet yn eu hydɾef ar aníueilet mut. yſtalỏyn. atharỏ trefgoɾd. abaed kenueín. Tri llydyn nyt oes werth kyfreith arnunt. knyỏ hỏch. abitheiat. a bɾoch. Tri gỏaet digyfreith yſſyd. gỏaet o pen crach. agỏaet froen. agỏaet deínt. ony thɾewir tróy lit. Tri than digyureith eu gỏeithɾet. tan godeith o hanher maỏɾth hyt hanher ebɾill. athan eneínt trefgoɾd. athan gefeil auo naỏ kam yỏɾth ytref. atho banadyl neu tywarch erní. Tri edyn ydyly

ybrenhin eu gŏerth py tu bynhac y llather. Eryr. a garan. a chicuran. Perchennaŏc ytir y llather arnaŏ adyly dec adeu vgeint ygan y neb ae llatho. Tri phryf ydyly y brenhin eu gŏerth py tu bynhac y llather. lloftlydan. a beleu. a charlŏnc. kanys oc eu crŏyn ygŏneir amaerŏyeu ydillat ybrenhin. Tri pheth nyat kyfreith eu damdŏg. blaŏt. agŏenyn. ac aryant. kanys kyffelyp ageffir udunt. Teir cont kyfreithaŏl yffyd. cont gaft. achont kath. achont gŏiweir. kanys dillŏg ac ellŏg a allant pan vynhont. Tri phren ryd ynfforeft brenhin. pren crip eglŏys. aphren peleidyr a elhont ynreit ybrenhin. aphren elor. Tri chorn buelyn y brenhin. y gorn kyfed. ae gorn kyweithas. ae gorn yn llaŏ y penkynyd. punt atal pop vn. Teir hela ryd yffyd ympop gŏlat. hela ŏrch. a hela kadno. a hela dyfyrgi. kanyt oes tref tat vdunt. Tri pheth atyrr ar gyfreith. treis. ac amot. ac aghen octit. Tri enŏ righyll yffyd. gŏaed gŏlat. a garŏ gychwedyl gŏas y kyghellaŏr. a righyll. O teir ffoid ytelir gŏyalen aryant yr brenhin. am treis. ac am torri naŏd ffoid ar achenaŏc diatlam. ac am sarhaet brenhin.

Tri h(ô)rd ny diwyg(ir.) vn yô gofynıaôn (o) dyn y(e)lyn am (ygar) yn tri dadleu ac na chaffeı ıaôn. achyfaruot y elyn ac ef gôedy hynny. a gôan hôrd yndaô a(gôayô hyny vo) marô. ny diwygir yr h(ôrd hônnô.) Eil yô gô neuthur eidiged owreic ôrya(ôc ôrth wreı)c arall am ygôr. achyfaruot y dô(y wraged)y gyt. a gôan hôrd or wreic ôryaôc ae dôy laô yny llall hyny vo marô. ny dywygir idi. Trydyd yô rodi morôyn ~~yôr~~ aeduet yôr a mach arymorôyndaôt. a gôan hôrd or gôr yndi a bonlloft. ae hymreín vn weith. ae (chaffel yn) wreic. ynteu adyly galô yneith (aô)rwyr attaô. ac enynnu canhôylleu allad (ych)rys tu rocdi yn gyfuch agôarr y(ch) ont. ac or tu drae chefyn yn gyfu(ch) athalyphedreín. ae gollôg ar hôrd hônnô (y)n di heb y difôyn idi. a hynny yô kyfreith tôyll vorôyn. Tri dyn ny dylyir eu (gôer-)thu o gyfreith. lleidyr kyfadef am bo g(ôe)rth pedeir keínhaôc kyfreith yny laô. (ach) ynllôynôr. a bradôr (arglô)yd. Tri (da dilif) diuach y(ffyd.) da (arotho arglôyd yôr) ac ade(l) idaô ynteu gan gyfreı(th). ada a gaffo gôre-ıc gan ygôr p(an gy)ttyo ynteu agô(re)ıc

arall

penkỳnỳd. punt atal pop vn o honunt.
Tri hela rỳd ỳſſỳd ỳm pop gulat hela rorch.
a hela dỳfỳrgi. ahela cadno. kanỳt oes
tref tat udunt. Tri pheth atỳr ar gỳfre
ith. treiſ ac amot ac aghenoctit.
Tri hord nỳ diwỳgir. Vn ỳo gouỳn ia-
on odỳn am ỳgar ỳelỳn. ỳn tri dadleu.
ac na chaffei iaon. achỳuaruot ỳelỳn ac
ef guedỳ hỳnnỳ. aguan hord ỳndao a gua-
ỳo hỳnỳ uei uaro. nỳ diwỳgir idao ỳrhord
honno. Eil ỳo guneuthur eidiged o wreic
orỳaoc orth wreic arall am ỳ gor achỳfar
uot ỳ doỳ wraged ỳ gỳt. a guan hord or
wreic orỳaoc ỳnỳ llall ae doỳ lao hỳnỳ
uo maro nỳ diwỳgir idi. Trỳdỳd ỳo rodi
moroỳn ỳ or amach ar ỳmoroỳn daot a
guan hord ỳndi or gor a bonlloſt ae hỳm-
rein vn weith hi. ae chaffel ỳn wreic hi.
Ỳnteu adỳlỳ galo attao ỳneithaorwỳr
aennỳnu canhoỳlleu. a llad ỳchrỳſ tu
driae chefỳn ỳn gỳuuoch athal ỳ phedreín.

ac oꝛ tu recdı ỏn gỏfuȣch aguarr ỏchont. ae gollȣg ar hȣꝛd hȣnnȣ ỏndı heb ỏdí uȣỏn ıdı. a hỏnnỏ ỏȣ kỏfreıth tȣỏll voꝛȣyn.

TRı dỏn nỏ dỏlỏır eu guerthu gan gỏfreıth. lleıdỏr kỏfadef am bo guerth pedeır keínhaȣc kỏfreıth ỏnỏ laȣ. achỏnllȣỏnȣꝛ. a bꝛadȣꝛ arglȣỏd. Trı enȣ rıghỏll ỏſſỏd. gụḷ guaed gulat. a garȣ gỏchwedỏl guaf ỏ kỏghellaȣꝛ. a rígỏll. O teír foꝛd ỏ telır guỏalen arỏant ỏr bꝛenhín a fiol eur achlaȣꝛ eur erní. O dȣỏn treıf ar wreıc. ac o toꝛrı naȣd foꝛd ar ỏchenaȣc dıatlam. ac am farhaet bꝛenhín. Trı da dılỏf dıuach ỏſſỏd. da arotho ỏ bꝛenhín ỏ ȣꝛ. ac a del ıdaȣ ỏnteu gan gỏfreıth. a da agaffo gureıc gan ỏgȣꝛ ỏnỏ hȣỏnebwerth. pan gỏtỏo ỏ gȣꝛ agureıc arall. a da adỏcker ỏn ryuel deu arglȣỏd. Trı chỏffredín gulat ỏſſỏd. lluỏd a

dadleu. ac eglỏẏſ. kanẏſ guẏſ auẏd
ar paỏb vdunt.

Teír guarthrut moɹỏẏn ẏſſẏd.
Vn ẏỏ dẏwedỏẏt oe that ỏɹthi.
mí athrodeis uoɹỏẏn ẏỏɹ. Eil ẏỏ erchi
idi mẏnet ẏ gẏſgu at ẏgỏɹ. Tɹẏdẏd
ẏỏ ẏ guelet ẏboɹe ẏn kẏuot ẏỏɹth ẏ
gỏɹ. ac o achaỏſ pop vn oɹ tri hẏnnẏ
ẏ tal ẏgỏɹ ẏ hamwabẏr ẏ harglỏẏd.
ae chowẏll ae heguedi idi hitheu. Tri
argae guaet ẏſſẏd. mẏnweſ. a gure=
gẏſ. perued. aguregẏſ llaỏdỏɹ. Tri di=
ỏẏneb gulat ac nẏ ellir bot heb dunt
arglỏẏd. ac effeirat. achẏfreith. Teír
aelỏẏt adẏlẏ guneuthur iaỏn ae gẏm-
rẏt dɹoſ dẏn nẏ bo arglỏẏd adef idaỏ.
tat. a bɹaỏt hẏnaf. awhegrỏn.

Teir notwẏd kẏfreithaỏl ẏſſẏd.
notwẏd guenígaỏl ẏurenhíneſ.
anotwẏd medẏc ẏ wníaỏ ẏguelieu.
a notwẏd ẏpenkẏnẏd ẏwníaỏ ẏkỏn

rǒẏgedic pedeir keínhaǒc kẏfreith atal pop vn o honunt. Notwẏd gureic kẏwreín arall keínhaǒc kẏfreith atal.

Teir maró tẏſtolẏaeth ẏſſẏd. ac aſa uant ẏn dadleu ẏn da. Vn ẏǒ pan vo amrẏſſon ac ẏmlad róg deu arglǒẏd am tír. a theruẏnu hǒnnǒ ẏndẏlẏeduſ ẏgǒẏd paǒb ẏna. a guedẏ ẏbo maró ẏníueroed hẏnnẏ eu meibon neu eu hǒẏrẏon neu rei oc eu kenedẏl a allant dǒẏn tẏſtolẏaeth am ẏ tir hǒnnǒ. ar rei hẏnnẏ a elwir gǒẏbẏdẏeít am tir. Eil ẏǒ dẏnẏon bonhedic o pop parth. amhínogẏon tir ẏgelwír ẏrei hẏnnẏ ẏ doſparth trǒẏ ach ac eturẏt achadarnhau gan dǒẏn tyſtolẏaeth a allant ẏ achwanegu dẏlẏet ẏdẏn ar tir a daẏar. Tẓẏdẏd ẏǒ pan welher pentanuaen tat. neu ẏhendat. neu oẓ hendat neu vn oẓ genedẏl un dẏlẏet ac ef alle ẏtei ae ẏſcuboẓẏeu a rẏcheu ẏtir ar ardǒẏt. ar

erwẏd

erwyd pop un oz rei hynny arodant tyf tolyaeth ydyn ar ydylyet. Teír kyfrinach yffyd y well eu hadef noc eu kelu. colledeu arglóyd achynllóyn allad odyn y tat ot adeuír yg kyfrínach.

TRi aníueil un troetaóc yffyd. march. a hebaóc. a gellgi. Póy bynhac atozho troet un o honunt talet ywerth yn hollaól. Tri pheth ny thelir kyn coller yn rantý. kyllell. achledyf. a llaódór. kanyf yneb bieiffont adylý eu cadó. Teir farhaet keleín ynt. pan lather. pan yf peiler. pan uyrhyer yný ozwed. Teir guarthrut keleín ynt. gouyn póy ae lladaód. pieu yr eloz hon. pieu y bed hón. Tri góg ny diwygír. góg góz ózth ywreic agymerho ar ureínt mozóyn ahitheu yn wreic. a dyn adiffethaer o gyfreith. adyn oe genedyl yn guneuthur góg am hynny. a góg dyn ózth gi yný ruthraó. Teir gauael nyt atuerir. dzof letrat.

athroſ vach nỏ chỏmhello. athroſ alanas. Tri pheth oz keffir ar foid nỏt reit atteb ỏ neb o honunt pedol. anotwỏd. acheínhaoc. TRi dỏn ỏtelir gueli tauaot udunt. ỎR bzenhín. ac ỏr bzaodoz ỏn medỏlỏaó am ỏuarn. ac ỏr offeirat ỏnỏ wiſc ỏnỏ teir góỏl arbenhic uch ỏallaóz neu ỏn darlleín llỏthỏr rac bzon ỏ bzenhín neu ỏnỏ wneuthur. Tri lle ỏg kỏfreith hỏwel ỏmae pzaóf. Vn o honu gureic bieu pzoui treis ar óz. Eil ỏó kỏnogỏn bieu pzo uí uch pen bed ỏmach ỏuot ỏn uach ac na diwỏgóỏt dzoftaó ỏuechníaeth tra uu uỏó. Tzỏdỏd ỏó pzouí bugeilgi. Teir pla kenedỏl. magu mab argióỏd. a dóỏn mab ỏ genedỏl ỏg kam. a guarchadó penreith. Tri pheth atỏrr ar amot. cleuỏt. ac aghen argióỏd. ac aghenoctit. Tri pheth adiffer dỏn rac guỏf dadleu. llefeín. ac vtgỏrn rac llu gozwlat. a llif ỏn auon heb pont aheb keubal. achleuỏt.

TRi dyn ytelir galanaf udunt ac ny thalant oy dim o alanaf. arglóyd. kanyf idaó y daó trayan kymhell pop galanaf. Eil yó penkenedyl. kanyf óith y vieint ef y telír galanaf ygarant. Trydyd yó tat. kanyf ran adaó idaó o alanas yuab nyt amgen no cheínhaóc. kanyt car y vab idaó. ac ny dylyir llad vn o honunt o alanaf. Hanher ran braót atal whaer o alanaf. ac ny cheiff hi dim o alanas. Tri ergyt ny diwygir y garó yn yt. ac y ebaól guyllt yn yt. ac y gi yn yt- Tri dyn awna gulat yn tlaót. arglóyd deu eiraóc. ac ygnat camwedaóc. a maer cuhudyat. Tri chadarn byt. arglóyd. kanyf maen dzof iaen yó arglóyd. ac ynuyt. cany ellir kymhell dim ar ynuyt namyn yewyllis. a dyn didim. kany ellir kymell dim lle ny bo. Tri aniueil yffyd un werth eu llofgyrneu ac eu llygeit ac eu heneit. llo. ac eboleſ tom. achath eithyr

cath awarchatwo ỳſcubaȣ bzenhín.
Tri dỳn caſ kenedỳl. lleidỳr. athȣỳllȣ.
canỳ ellır ỳmdıret udunt. adỳn a
latho dỳn oe genedỳl ehunan. kanỳ ledír
ỳ car bỳȣ ỳr ỳ car marȣ. caſ uỳd gan paȣb
ỳ welet ỳnteu. Tri cheffredín kenedỳl.
penkenedỳl. atheıſpantỳle. a mab ỳwre-
ıc arother o rod kenedỳl ỳ eu gelỳn. hȣn-
nȣ adỳlỳ bot ỳngỳffredín rȣg ỳ dȣỳ ge-
nedỳl. Tri meuỳluethỳant gȣz. bot ỳn
dr̈ỳ° dzỳc karȣz. ac ỳn llıbínȣz ỳndad-
leu. ac ỳn ȣz arglȣỳd dzȣc.
Tri aneueíl ỳſſỳd uȣỳ eu teithı.
noc eu guerth kỳfreıth. Ỳſtalȣỳn.
atharȣ trefgozd. abaed kenueín. kanỳſ
ỳr enrỳal agollır o collır ȣỳnteu. Tri
chỳfanhed gulat. meıbon bỳcheín. ach
ȣn acheılogeu. Kỳn no hỳn trıoed kỳf-
reıth ar traethaſſam. weıthon ỳ traethȣn
Koz naȣuet dỳdỳeu.
Ỳntaf ỳȣ naȣuetdỳd racuỳr am-

tír. Eil ỏ naỏuetdỏd mei elchỏỏl. Trỏỏdỏd ỏ naỏuetdỏd mei ỏdaỏ teithi kỏnflith. Petwerỏd ỏ naỏuetdỏd whefraỏr ỏdaỏ teithi kỏnwheith. (¶)et naỏuetdỏd ỏffỏd ỏargloỏd ỏỏmgoffau ae lỏ pan honher arnaỏ rodi llỏ gỏnt. ¶et naỏuetdỏd ỏffỏd róg llỏf allan. kỏn atteb. ahỏnnỏ guedỏ haỏl. pan uo amrỏffon am tír. (¶)et naỏuetdỏd ỏffỏd am geleín ahanfo oỏr vn cantref ar neb ae llatho. ¶ri naỏuet dỏd ỏffỏd ỏpenkỏnỏd. ¶ri naỏuetdỏd ỏffỏd am ueichogi gureic. ¶aỏuetdỏd kỏn aỏft ỏ da pop heit ỏmreint modrỏdaf. ¶et naỏuetdỏd ỏffỏd amwarant un wlat neu tỏft unwlat. ¶et naỏ uetdỏd ỏffỏd ỏdỏỏn tỏ awnelher ar tir dỏn arall heb ỏ ganhat. ¶et naỏuetdỏd ỏffỏd ỏwreic ỏ arhof ỏran oỏr da ỏnỏ thỏ pan ỏffgarho ae gỏr. ¶et deu naỏvetdỏd ỏffỏd am aradỏr pan toỏher.

OJ ar brawdawr auarn y brodyeu na uít uoỳ genhỳt werth keínhaoc no guerth duo. na varn ỳ kam ỳr guerth namỳn barn ỳ iaon ỳr duo.

BỲchan rỳued kỳt bo pedrufter ỳn llỳs prefſenhaol can fỳmudant awỳd mal awel eluỳd. Poỳ bỳnhac hagen agarho dıheuroỳd adıtraghoỳdder. guaſſanaeth iaon ỳr arglooỳd ieſſu grıſt. Ỳr hon ỳſſỳd gogonet ỳ tat ar mab ar ỳſprỳt glan amen.

Tri lle nỳ dỳlỳ dỳn rodı llo gweılỳd Vn ỳo. pont un prıen heb ganllao Eıl ỳo ar porth ỳ uỳnwent kanỳſ canu ỳ pader adỳlỳ dỳn ỳna rac eneıt crıſton ogỳon ỳbỳt. Trỳdỳd ỳo ar drof ỳr eglo-ỳſ. kanỳſ canu ỳ pater adỳlỳ dỳn ỳna rac brıon ỳgroc.

Pan dỳcker mab ỳ genedỳl o lo degwỳr adeugeınt ỳmab bıeu tỳgu ỳmlaen ỳ genedỳl kanỳt kỳfreıthaol ỳ guaran

daỽ hı namỳn ar ỳ llỽ kỳntaf. pan dỳweto eſcoꝛ neidỳr ıdı.

Pan dıwatter mab o genedỳl. Ỳ mab hỳn haf ỳrgỽꝛ ỳdỳweter ỳuot ỳn uab ıdaỽ bıeu tỳgu ỳngỳntaf ỳmlaen ỳgenedỳl.

(T)eır ouer groeſ ỳſſỳd. croeſ adoter ar foꝛd ỳ mỳỽn ỳt. achroeſ adoter arıſc pꝛen goꝛwe ıdaỽc ỳg koet. achroeſ adoto dỳn ar allaỽꝛ nỳ dỳlỳho eglỽỳſ ỳmỳrru gantaỽ.

ENGLISH TRANSLATION OF HARLEIAN MS. 4353 (**V**) WITH THE MISSING LEAVES SUPPLIED FROM CLEOPATRA A XIV (**W**)

HOWEL the Good, son of Cadell, V 1 a 1
king of Cymru, enacted by the grace of God and fasting and prayer when Cymru was in his possession in its bounds, to wit, three score and four cantrevs of Deheubarth, and eighteen cantrevs of Gwynedd, and three score trevs beyond the Cyrchell, and three score trevs of Buallt; and within that limit, the word of no one [is] before their word, and their word is a word over all. There were bad customs and bad laws before his time. He therefore takes six men from every cymwd in Cymru and brings them to the White House on the Tav; and there were present those who held croziers in Cymru including archbishops and bishops and abbots and good teachers; and of that number, twelve of the wisest laics were

chosen, and the one wisest scholar who was called Blegywryd, to make the good laws and to abolish the bad ones which were before his time; and to place good ones in their stead and to confirm them in his own name. When they had finished making those laws, they placed the curse of God, and the one of that assembly, and the one of Cymru in general upon any one who should break those laws. And first they began with the Laws of a Court as they were the most important and as they pertained to the King and the Queen and the Twenty-four Officers who accompany them,

V 1 b 3 namely, Chief of the Household. Priest of the Household. Steward. Judge of the Court. Falconer. Chief Huntsman. Chief groom. Page of the Chamber. Steward of the Queen. Priest of the Queen. Bard of the Household. Silentiary. Doorkeeper of the Hall. Doorkeeper of the Chamber. Chambermaid. Groom of the Rein. Candlebearer. Butler. Mead brewer. Server of the Court. Cook. Physician. Footholder. Groom of the Rein to the Queen.

V 1 b 12 A right of all the officers is to have woollen clothing from the king and linen clothing from the queen three times every year; at Christmas and Easter and Whitsuntide. The

queen has a share of all the profits (ennill) of the king from his demesne (oe wlat dilis). The officers of the queen receive a share of all the profits of the king's officers. Three persons who V 1 b 19
do sarhâd to the king; whoever shall violate his protection, and whoever shall obstruct his wife, and whoever shall kill his man in his presence and in the presence of the company when there shall be greeting and an assembly between him and another regulus (pennaeth). A hundred kine are to be paid as sarhâd to the king for every cantrev in his kingdom (teyrnas), and a silver rod which shall reach from the ground to the king's pate when he shall sit in his chair, as thick as his ring finger, with three knobs at the top and three at the bottom as thick as the rod; and a golden cup which shall hold the king's full draught, as thick as the nail of a ploughman who shall have ploughed for seven years; and a golden cover thereon as thick as the cup, as broad as the king's face. The status of the Lord V 2 a 7
of Dinevwr moreover is upheld by as many white cows, with the head of each one to the tail of the other and a bull between every score kine of them, as shall extend completely from Argoel to the Court of Dinevwr.

For the galanas of the king is paid three V 2 a 12

times as much as his sarhâd with three augmen-
V 2 a 13 tations. In three ways sarhâd is done to the queen; when her protection shall be violated, or when she shall be struck in anger, or when a thing shall be taken out of her hand with violence; and then a third of the worth of the king's sarhâd is paid to the queen, without gold
V 2 a 18 however and without silver. Thirty-six persons on horseback it befits the king to support in his retinue; the twenty-four officers and his twelve gwestais; and together with that, his household and his nobles and his youths and
V 2 a 23 his minstrels and his almsmen. The most honourable after the king and the queen is the edling. The edling is to be to the king a brother or a son or a nephew, the son of
V 2 b 1 a brother. The protection of the edling is to conduct the person who commits the offence until he is safe. The sarhâd and the galanas of the king and the edling are the same, excepting privileged gold and silver and the cattle which are placed from Argoel to the Court
V 2 b 6 of Dinevwr. The place of the edling in the hall is opposite to the king about the fire with him. Between the edling and the pillar next to him sits the judge of the court; on the other side of him, the priest of the household; after

that the chief of song; after that there is no fixed place for any one in the hall. All the V 2 b 11
royal issue, the freemen, and the collectors of the geld (kyllituffon) are to be in the lodging of the edling. The king is to provide the edling with the whole of his expenditure honourably. The V 2 b 15
lodging of the edling and the youths with him is the hall; and the woodman is to kindle the fire for him and to close the doors after he is gone to sleep. The edling is to have a sufficiency at his repast without measure.[1] In the three principal festivals a privileged bonheddig sits on the left of the king; on his right side, every one as he may will. A privileged V 2 b 21
protection pertains to every officer; and to others also. Whoever shall resort to the pro- V 2 b 23
tection of a queen is to be conducted beyond the boundary of the gwlad without pursuit and without obstruction. The protection of the V 2 b 25
chief of the household conducts the person beyond the boundary of the cymwd. The V 3 a 1
protection of a priest of the household is to conduct the person to the nearest church. The V 3 a 3
protection of the steward saves a person from the time he shall stand in the service of the king until the last person goes from the court

[1] See note at this point in the Analysis of V after Introduction.

V 3 a 5 to sleep. The protection of the falconer defends the person to the farthest place where
V 3 a 7 he shall hawk. The protection of the chief huntsman continues to the farthest place where
V 3 a 8 the sound of his horn is heard. The protection of the judge of the court is whilst the suits shall last from the first cause until the
V 3 a 10 last. The protection of the chief groom continues whilst the best horse in the court shall
V 3 a 11 continue running. The protection of the page of the chamber is from the time he goes to gather rushes until he shall finish spreading the
V 3 a 13 king's bed. Similar to that is the protection of
V 3 a 15 the chambermaid. The protection of a queen's steward is from the time he shall stand in the service of the queen until the last person
V 3 a 17 goes from the chamber to sleep. The protection of the bard of the household is to conduct the person to the chief of the house-
V 3 a 19 hold. The protection of the silentiary is from
V 3 a 20 the first command of silence to the last. Similar is the protection of a [queen's] priest to that of
V 3 a 21 his fellow [1]. The protection of the candlebearer is from the time the first candle is lit until the
V 3 a 23 last is extinguished. The protection of the footholder is from the time he shall sit under

[1] i. e. a king's priest.

the king's feet until the king goes to the chamber. The protection of the cook is from the time he shall begin to cook the first collop until he shall place the last dish before the king and the queen. V 3 a 25 The protection of the server of the court is from the time he shall begin to distribute the food until the last shall have had his portion. V 3 b 2 The protection of the mead brewer is from the time he shall begin to prepare the mead vat until he shall cover it. V 3 b 5 The protection of the butler is from the time he shall begin to empty the mead vat until he shall finish. V 3 b 6 The protection of the court physician is from the time he goes to visit the sick with the king's leave, until he comes again to the court. V 3 b 8 The protection of the doorkeeper of the hall is to conduct the person the length of his arm and his rod towards the porter, for he is to receive him. V 3 b 11 The protection of the porter is to retain the person until the chief of the household comes through the gate towards his lodging; and then let the refugee proceed in safety[1]. V 3 b 13 Similar is the protection of the doorkeeper [of the chamber] to that of his fellow[2]. V 3 b 16

[1] V here has probably missed a line: cf. W 37 b 1, 'until the last person shall leave the court.'

[2] i. e. the doorkeeper of the hall.

V 3 b 17 The protection of a groom of the rein continues whilst the smith of the court is making four shoes and their complement of nails, and whilst
V 3 b 19 he shall be shoeing the king's steed. Similar to that is the protection of a queen's groom of
V 3 b 21 the rein. Whosoever's protection is violated,
V 3 b 22 it is sarhâd to him. What is paid as the sarhâd of a chief of the household is a third of the king's sarhâd without privileged gold and silver;
V 3 b 24 and likewise his galanas. A Steward, Judge of a Court, Falconer, Chief Huntsman, Chief

[A chasm in V supplied from W]

W 37 b 13 groom, Page of a Chamber, [have] the same sarhâd and the same galanas and the same ebediw; and their daughters the same status. For their sarhâd, nine kine and nine score of silver are to be paid. For the galanas of every one of them, nine kine and nine score kine with three augmentations are paid. A pound is the ebediw of every one of them. A pound is the gobr of their daughters. Three pounds is their cowyll. Seven pounds
W 37 b 21 is their agweddi. The sarhâd of every one of all the other officers except the chief of the household and the priest of the household, who, although they be of the number of the officers,

are not of the same status—For the sarhâd of W 38 a
every one of the other officers, six kine and six
score of silver are to be paid. For their galanas
is paid six kine and six score kine with three
augmentations. For the ebediw of every one
is paid six score of silver; and six score is the
gobr of every one of their daughters. A pound
and a half is their cowyll; three pounds is their
agweddi. Whoever shall kill a person, let him W 38 a 11
first pay his sarhâd and afterwards his galanas.
There is to be no augmentation on the sarhâd
of any one.

The lodging of the chief of the household W 38 a 14
is to be the largest house in the middle of
the trev, because round him the lodgings of the
household are to be, so that they may be ready
for every emergency. In the lodging of the
chief of the household, the bard of the household
and the physician are to be. The lodging of W 38 a 18
the priest of the household, and the scholars of
the court with him, is to be the chaplain's house.
The lodging of a queen's priest is to be the house W 38 a 20
of the bell-ringer. The lodging of the steward W 38 a 21
and the officers[1] with him is to be the house
next to the court. The lodging of the judge of W 38 b 1
the court is to be the chamber of the king or

[1] Servers (swydwyr) in U and X.

the hall; and the cushion which shall be under the king in the day, is to be under the head of
W 38 b 4 the judge of the court in the night. The lodging of the chief groom, and all the grooms with him, is to be the house nearest to the king's barn, because it is he who distributes the provender.
W 38 b 7 The lodging of the chief huntsman, and all the huntsmen with him, is to be the king's kiln
W 38 b 9 house. The lodging of the falconer is to be the king's barn, because the hawks do not
W 38 b 10 like smoke. The bed of the page of the chamber and the chambermaid, in the king's
W 38 b 12 chamber they are to be. The lodging of the
W 38 b 13 doorkeepers is to be the porter's house. The chief of the household has provision in his lodging, namely, three messes and three horn-fuls of liquor from the court; and he receives a perquisite (achyfarós) every year from the king, to wit, three pounds. Of spoil which the household takes, he receives the share of two men if he be with them; and the ox which he shall choose from the third of the king. Whoever does wrong below the columns of the court, if the chief of the household catch him, by law, he receives a third of the dirwy or the camlwrw. If also he catches him at the entrance of the hall sooner than the

steward, he receives a third of the dirwy or the camlwrw. The chief of the household is to be W 39 a 3
a son or a nephew, a brother's son, to the king. A hornful of mead comes to him in every banquet from the queen. If the king in anger leaves any one of the household below the fireplace, let the chief of the household invite such a person to his own company. At the end of the hall sits the chief of the household and the whole household around him. Let him take what elder he may will on his right, and another on his left. A horse always in attendance he receives from the king, and two shares of the provender does his horse receive.

Whoever shall do sarhâd to a priest of W 39 a 14
a household or shall kill him, let him submit to the law of the synod; and for his disparaging twelve kine are paid to him, and the third does he receive and the two-thirds the king. A priest of a household receives the garment in which the king shall do penance during Lent, and that by Eastertide; and he has the king's offering, and the offering of the household, and the offering of those who shall take an offering from the king in the three principal festivals; he always however receives the king's offering. A mess of food and a horn-

ful of mead he receives from the court for his provision. A horse always in attendance, he has from the king ; and a third of all the king's tithe he receives ; and one of the three indispensable persons to the king is the priest of
W 39 b 7 the household. A queen's priest has a horse always in attendance from the queen ; and her offering and that of those who may belong to her he has three times every year. The offering of the queen however he receives at all times. The garment in which the queen does penance through Lent, her priest receives. The place of the queen's priest is to be opposite to her.

W 39 b 15 A steward has the garment of the chief of the household in the three principal festivals ; and the garment of the steward, the bard of the household receives ; and the garment of the bard, the doorkeeper receives. The steward, when he shall ask, has the skin of a hart from the huntsmen from the middle of February until the end of a fortnight of May. When the steward comes to the court, the food and the drink is to be wholly according to his ruling. He shows every one his proper place in the hall. He apportions the lodgings. A horse always in attendance he has from the king, and his horse has two shares of the

provender. The steward's land is to be free. He has a steer of every spoil from the household. A steward is to have the gobr of the daughters of every land-maer. He receives twenty-four pence from every officer who shall serve food and drink in the court, when they shall enter upon their office. He distributes the gwestva silver. To him it pertains to test liquors in the court. He has a third of the dirwy and camlwrw of the food and drink servants, namely, cook and butler and server of a court. From the time the steward, standing up, shall proclaim the protection of God and the protection of the king and the queen and the nobles (guyrda), whosoever shall violate that protection is not to have protection either in court or in llan. He is to participate in the twenty-four offices of a court. And he has two parts of the skins of the cattle which are killed in the kitchen. For every office of court the steward has a fee when the king shall confer it; except the principal offices. A hart's skin comes to him in October from the chief huntsman, and therefrom vessels are made to keep the king's cups and his horns, before sharing the skins between the king and the huntsmen. A steward has one man's share

of grooms' silver. A steward by law is to place

[V resumes]

V 6 a 1 food and drink before the king, and a mess above him and another below him, in the three principal festivals. A steward has the length of his middle finger of the clear ale from off the lees; and the length of the middle joint of the bragod; and the length of the extreme joint of the mead. Whoever commits an offence in the entrance of the hall, if the steward catches him by law, he has a third of the dirwy or the camlwrw. If also he catches him below the columns sooner than the chief of the household, he has the third. It pertains to a steward to keep the king's share of the spoil; and when it is divided, let him take an ox or a cow. It pertains to a steward to swear for the king when there shall be a rhaith on him.[1] He is one of the three persons who maintain the status of a court in the king's absence.

V 6 a 15 A judge of a court does not give silver to the chief groom when he shall have a

[1] reith arnaw is probably a misreading of *reit* or a mistranslation of *opus*. Cf. Peniarth MS. 28. *Anc. Laws* ii. 757; also i. 362, 642. The translation would then be 'when there shall be occasion'.

horse from the king. He has one man's share of the daered silver. He administers justice gratuitously in every cause which shall pertain to the court. He is to show the status of the men of the court and the status of their offices. He has twenty-four pence from the one to whom he shall show his status and his due. When a legal fee comes to the judges (braȣtwyr) the judge of the court has two shares. He has the share of two men of the spoil which the household takes, although he himself does not go from his house. If any one opposes the V 6 a 25
judgment of the judge of a court, let them place their two pledges in the king's hand; and if the judge of the court be foiled, let him pay to the king the worth of his tongue, and let him never judge again; and if the other be foiled, let him pay his sarhâd to the judge of the court, and to the king the worth of his tongue. It is right for the judge (brawdwr) to receive four legal pence from every cause of the value of four legal pence. He is one of the three indispensable persons to the king. Twenty-four pence come to the judges (braȣtwyr) when land shall be meered. If a person enters into law[1] without

[1] Ol a dyn yg kyfreith, etc., Peniarth MS. 28 reads 'Si quis sine

leave of the judge of the court, let him pay three kine camlwrw to the king; and if the king shall be in the place, let him pay twofold. No one is to judge who does not know the Three Columns of Law, and the Worth of every Legal Animal. The judge of the court has a linen sheet from the queen regularly. A horse always in attendance he has from the king, and two shares for it of the provender; and it is to be in the same stall as the king's horse daily. A groom of the rein brings his horse to him in proper order when he shall will it. He has his land free. He has small presents, when his office shall be pledged to him; a throw-board from the king, and a gold ring from the queen; and he is not to part with those presents either by sale or by gift. From the bard when he shall win a chair, the judge of the court has a bugle horn and a gold ring and the cushion which shall be placed under him in his chair. The judge of the court has twenty-four pence from every suit for sarhâd and theft, from the one who shall escape from those charges. He has the tongue from the head which comes

licentia ad audiendum iudices accesserit iudicantes ut auscultet' (*Anc. Laws*, ii. 758. Cf. ibid. ii. 821, 900, and i. 370). V therefore here may be a misreading or mistranslation.

as a present to the king[1], and all the tongues from the court, for he decides on all the tongues; and the king is to fill the place of the tongue with the thigh muscle of the beast which he shall have for the smith of the court. The judge of the court is the third person who maintains the status of a court in the king's absence. He is to be free from ebediw because judgeship is better than anything temporal,

What day soever the falconer shall kill V 7 a 14
a heron or a bittern or a curlew by means of his hawks, the king shall perform three services for him; hold his horse while he shall secure the birds, and hold his stirrup while he shall dismount, and hold it while he shall mount. Three times the king presents him with food from his own hand on that night; for by the hand of his messenger he presents him daily, except in the three chief festivals and the day whereon he shall kill a notable bird. On the canghellor's left he sits at a banquet. He has the skin of a hart from the chief huntsman in October to make him gloves and jesses. He

[1] The text of V 7 a 5–7 Ef ageiff. . . . bɫenhin, appears to be corrupt. Cf. W 42 a (margin) Tauaȣt y karȣ adel yr bɫenhin yn anrec y pen ageiff ef.

drinks three times only in the hall lest there be neglect of the hawks. A horse always in attendance he receives from the king, and two shares of the provender for it. If the falconer kills his horse in hunting or if it should die by chance, he has another from the king. He has every male hawk. He has every sparrow-hawk's nest which shall be found on the land of the court. He has a mess of food and a hornful of mead for his provision in his lodging. From the time the falconer shall place his hawks in their mews until he shall take them thence, he gives no answer to any one who shall sue him. He has gwestva once every year on the king's taeogs; and from every taeogtrev he has a crone or four legal pence for food for his hawks. He has his land free. The day whereon he shall capture a notable bird and the king is not in the place, when the falconer comes to the court with the bird with him, the king is to rise to receive him; and if he rises not, he is to give the garment he may have on, to the falconer. He has the heart of every animal which shall be killed in the kitchen. When the falconer shall be distrained upon by law, neither the maer nor the canghellor shall distrain upon him, only the household and the apparitor.

A chief huntsman has the skin of an ox in winter from the steward to make leashes. V 7 b 24 For the king's benefit the huntsmen hunt until the calends of December. Thence until the ninth day of December they do not share with him. On the ninth day of December, it befits the chief huntsman to show the king his dogs and his horns and his leashes and his third of the skins. Until the ninth day of December no one, who shall sue a chief huntsman, receives an answer from him unless he be one of the court officers, for none [of the officers] is to postpone [the suit of] his fellow if there be one to determine it. A chief huntsman has the share of two men of the skins from the huntsmen with the covert hounds, and one man's share from the huntsmen with the greyhounds; and from the king's third of the skins he has a third. After the skins are distributed among the king and the huntsmen, let the chief huntsman, and the huntsmen with him, go and take up quarters with the king's taeogs; and then let them come to the king by Christmas to receive their right from him. The place of the chief huntsman, and the huntsmen with him in the hall, is the column opposite to the king. A hornful of mead comes to him from the king

or from the chief of the household, and the second from the queen, and the third from the steward. He has from the falconer a tame sparrow-hawk every Michaelmas. He has provision in his lodging, a mess and a hornful of mead. To him belongs a third of the dirwy, camlwrw and ebediw of the huntsmen, and a third of their daughters' gobrs. With the king the huntsmen are to be from Christmas until they shall go to hunt hinds in the spring. From the time they go to hunt on May-day until the end of the ninth day of May, the chief huntsman gives no answer to any one who shall sue him, unless he be overtaken on the calends of May before putting on the boot of his right foot. He has a horse always in attendance from the king, and two shares of the provender for it. When the chief huntsman shall swear, let him swear by his dogs and his horns and his leashes. He has four legal pence from every huntsman with a greyhound, and eight legal pence from every huntsman with a covert hound. If the chief huntsman goes to foray with the king's household or with his host, let him sound his horn when it shall be right for him, and let him choose a steer out of the spoil. As he receives the skin of an ox

before the third day of Christmas from the steward, it is right for him to have the skin of a cow between June and the middle of September[1] from him; and if he remembers not at that time, he has nothing.

A chief groom has the skin of an ox in the winter and the skin of a cow in the summer from the steward, to make halters for the king's horses, and that before sharing the skins between the steward and the officers. V 8 b 2c A chief groom and the chief huntsman and the foot-holder do not sit by the partition of the hall; each of them moreover knows his place. A chief groom owns the legs of every steer killed in the kitchen, and salt is given to him with them. He has the share of two men of the grooms' silver. He owns the old saddles of the king's steed and its old bridles. A chief groom and the grooms with him have the wild colts which come to the king from the third of a spoil. To him it pertains to hand over every horse which the king shall give, and he himself givce a halter with every horse, and he has four pence for every horse except three: the horse which shall be given to the priest of a household, and the horse which shall be given to the judge of

[1] Reading medi for mei.

a court, and the horse which shall be given to the jester, for the end of its halter is to be bound to its two testicles and so it is to be given. He has the fill of the vessel, of which the king shall drink, from the steward, and the second from the chief of the household, and the third from the queen. He has his land free; and a horse always in attendance he has from the king, and two shares of the provender for it. The place of the chief groom, and the grooms with him, is the column next to the king. To a chief groom it pertains to distribute the stables and the provender of the horses. He has a third of the dirwy and camlwrw of the grooms. He has the king's caps if there be fur thereon; and his spurs, if they be gilded or silvered or lacquered, when they shall be discarded. He has a mess of food and a hornful of ale for his provision.

V 9 b 3 A page of the chamber owns all the old clothes of the king except his vesture in Lent. He has his bed clothes and his mantle and his coat and his shirt and his trowsers and his shoes and his stockings. There is no fixed place for the page of the chamber in the hall, as he keeps the king's bed; and he carries his messages between the hall and the chamber. He has his land free, and

his share of the gwestva silver. He spreads the king's bed. He has a horse regularly from the king, and two shares of the provender for it. From every spoil which the household takes, he has the cattle whose ears and horns are of equal length.

A bard of the household has a steer out of every spoil at the capture of which he shall be with the household, and one man's share like every other man of the household. He also sings the 'Monarchy of Britain' in front of them in the day of battle and fighting. When a bard shall solicit from a king (teyrn), let him sing one song. When he shall solicit from a breyr, let him sing three songs. When he shall solicit from a taeog, let him sing until he is tired. He has his land free, and his horse regularly from the king; and it is the second song he sings in the hall, for the chief of song is to begin. He sits second nearest to the chief of the household. He has a harp from the king, and a gold ring from the queen, when his office shall be given him; and the harp let him never part with. V 9 b 15

Bard of a Household. Silentiary. Queen's steward. Doorkeeper of a Hall. Doorkeeper of a Chamber. Groom of the Rein. Candle-bearer. Butler. Cook. Foot-holder. Mead V 10 a 3

brewer. Server of a Court. Physician. Chamber-maid. Queen's groom of the rein. These fifteen are of the same status; and of the same status are their daughters. For the sarhâd of each of them, there are paid six kine and six score of silver. The galanas of each of them is paid with six kine and six score kine with three augmentations. The ebediw of each of them is six score pence; and six score pence is the gobr of the daughter of each of them. A pound and a half for her cowyll. Three pounds
V 10 a 17 her agweddi. If a daughter of one of these fifteen goes away clandestinely without consent of kindred, her agweddi will be six steers having ears and horns of equal length. Of the same status as that is the daughter, who goes away clandestinely, of every free man.

V 10 a 22 If the doorkeeper of a hall go beyond the length of his arm and his rod from the door after the king has entered the hall, and he there suffer sarhâd, no compensation is to be made to him. If the doorkeeper or the porter knowingly impedes one of the officers entering at his own will, let him pay four legal pence to the officer; and if he be a principal one, let him pay twofold, and three kine camlwrw does he pay to the king. The doorkeeper has a

vessel to hold his liquor. The steward and the waiters [1] bring their liquor into the vessel of the doorkeeper. When the liquor of the apostles [2] is distributed, the doorkeeper takes charge of it. He dries the skins of the cattle which shall be killed in the kitchen; and he also receives a penny for every skin when shared. He has his land free; and a horse always in attendance does he receive from the king. One man's share does he receive of the gwestva silver.

The doorkeeper of a chamber has his land free, and a horse always in attendance from the king; and legal liquor does he obtain, and his share of the gwestva silver. V 10 b 14

A groom of the rein has the daily saddles of the king and his pannel and his rain cap when discarded; and his old horse shoes and his shoeing irons. His land he has free, and his horse regularly. He leads the king's horse to its stable (lety) and from its stable. He holds the king's horse when he shall mount and when he shall dismount. One man's share does he receive of the wild colts taken in foray. V 10 b 16

[1] Cf. *Anc. Laws*, ii. 762 'pincerne'; also *ibid.* 783 'pincerne . . . id est trullýat'.

[2] Cf. *ibid.* 762 'Ad potum apostolorum nomine sumptum,' &c.

V 10 b 25 A court physician sits second next to the chief of the household in the hall. His land he has free, and a horse regularly from the king. Gratuitously does he prepare medicines for the household and for the men of the court; for he only receives the bloodstained clothes, unless it be one of the three mortal wounds. A pound does he take without his maintenance or nine score pence together with his maintenance for the mortal wound, to wit, [first] when a person's head is broken so that the brain is seen. A bone of the upper part of the cranium is four curt pence in value if it sounds in falling into a basin; a bone of the lower part of the cranium is four legal pence in value. And [secondly] when a person shall be stabbed in his body so that his bowels are seen. And [thirdly] when one of the four pillars (poſt) of a person's body is broken so that the marrow is seen; these are the two thighs and the two humeri. Three pounds is the worth of each one of those three wounds.

V 11 a 17 A butler has his land free, and a horse always in attendance from the king. He receives legal liquor, to wit, the fill of the drinking vessels[1] used for serving in the court of the ale, and

[1] Reading gwallofyer for gȯaſſanaethwyr.

their third of the mead, and their half of the bragod. A mead brewer has his land V 11 a 22
free, and his horse regularly from the king. One man's share does he obtain of the gwestva silver, and a third of the wax taken from the mead vat; for the two parts are divided into three shares, the two shares for the hall and the third for the chamber.

A cook has the skins of the sheep and the V 11 b 3
goats and the lambs and the kids and the calves, and the entrails of the cattle which shall be killed in the kitchen, except the rectum and the milt which go to the porter. The cook has the tallow and the skimming from the kitchen, except the tallow of the steer which shall be three nights with the cattle of the maer-house. His land he gets free, and his horse always in attendance from the king.

A silentiary has four pence from every dirwy V 11 b 11
and camlwrw which shall be forfeited for breaking silence in the court. A share also does he receive from the officers for every distribution. His land he has free, and his share of the gwestva silver, and his horse regularly from the king. When the land maer shall be removed from his office, the silentiary has three score pence from whatever person is appointed in his stead.

V 11 b 19 A footholder is to sit under the king's feet and to eat from the same dish as he. He is to light the first candle before the king at meat; and yet he has a mess of food and liquor, for he does not participate in the banquet. His land he has free, and a horse always in attendance from the king, and his share of the gwestva silver.

V 12 a 1 The server of a court has his land free, and his horse regularly from the king, and his share of the gwestva silver.

V 12 a 4 Queen's steward has his horse regularly from the queen. Eight pence comes to him from the gwestva silver; and he takes two pence, and the rest he shares among the officers of the chamber. He has the care of the food and drink in the chamber. He is to test the liquors of the chamber; and show each his place.

V 12 a 11 A chambermaid has all the clothing of the queen throughout the year except the garment wherein she shall do penance in Lent. Her land she has free, and her horse regularly from the queen; and her old bridles and her apparel (ae harchenat) when discarded, does she receive; and her share of the gwestva silver.

Queen's groom of the rein has his land free, V12 a 17
and his horse regularly from the queen. There V 12 a 19
the priest of the household and the steward and
the judge of the court are together, the status
of a court is in that place although the king be
absent.

Maer and canghellor are to keep the waste V 12 a 22
of a king. A pound and a half comes
to the king when a maership or a canghellorship
shall be pledged. The maer maintains three
persons with himself in a banquet in the king's
hall. He distributes the household when they
shall go into quarters. On a foray he ac-
companies the household with three men. He
has a progress with three men among the
king's taeogs twice in the year. A chief of
kindred is never to be a maer or canghellor.
A maer is to demand all the dues of the king as
far as his jurisdiction of maer extends. Maer
and canghellor are entitled to a third of the
gobrs of the taeogs' daughters, and a third of
the camlwrws and ebediws of the taeogs, and
a third of their corn when they shall flee from
the gwlad, and a third of their corn and their
food from every marwdy of a taeog. A maer is
to divide everything, and an apparitor is to
choose, for the king. If it happens that the

maer is unable to maintain a house, let him take to him what taeog he likes for a year from one calends of May to another, and let him enjoy the milk of the taeog during the summer, and his corn in the autumn, and his swine in winter; and when the taeog shall go from him, let him leave him four large sows and a boar and all the rest of his animals, and four acres of winter tilth and eight acres of spring tilth; and the second year and the third let him do likewise; not however the same taeog. Afterwards let him subsist upon his own means for three other years; then let the king relieve him by granting him a taeog under the former regulation, if he will. When a person shall lose his spoil by law, the maer and the canghellor are to have the heifers and the steers and the stirks in two equal shares.

V 13 a 5 The duty of the canghellor is to hold the pleas of the king in his presence and in his absence. He is to place a cross and restriction in every suit. To the left of the king does the canghellor sit in the three principal festivals, if the king be holding court in his canghellorship. A gold ring and a harp and a throwboard does he receive from the king when he enters into office. In the time

of Howel the Good, a third of the live and dead stock of the taeogs came to the maer and to the canghellor; the two parts to the maer, and the third to the canghellor; and the maer shared and the canghellor chose.

An apparitor has his land free, and a mess from the court. Between the two columns he stands while the king shall eat, for it then pertains to him to secure the hall against fire. After meat let him eat along with the servants; after that let him neither sit nor strike the post nearest to the king. He has legal liquor, to wit, the fill of the vessels used for serving in the court, of the ale; and their half of the bragod, and their third of the mead. He has the shank of every steer from the court, which is not as high as the ankle[1]. On the ninth day before the calends of winter he receives a coat, and a shirt, and a cap, and three cubits of linen from the extremity of his elbow to the end of his middle finger, to make trowsers for himself; and there is to be no linsey-woolsey in his trowsers. The length of his clothes is only to extend to the tie of his trowsers. On the V 13 a 17

[1] In order to make buskins for himself as high as the ankles, so say the Welsh texts later than the *Black Book of Chirk* (MS. A). See *Anc. Laws* I. 64, 392.

calends of March he has a coat and a shirt and a mantle and trowsers; also in the three chief seasons he has a bonnet. He is to share between the king and the maer and the canghellor. He has the odd sheaf, when the corn of fugitive taeogs shall be shared, and their marwdys. When a geldable fugitive shall leave his corn unreaped and when the like occurs in the case of a marwdy, the apparitor has the headlands. He has the bacon in cut and the butter in cut from the marwdys; and the nether stone of the quern, and all the green flax, and the flax seed, and the layer next to the ground of the mow, and the hatchets, the reaping-hooks, the fowls, the geese and the cats. He has a loaf with its enllyn in every house to which he comes on the king's business. Three cubits are to be in the length of his bill, lest he be discovered. He has the bull which shall come among the spoil. When the apparitor shall die, his possessions are at the king's mercy. If the apparitor suffer sarhâd while sitting during the pleas of the king, let there be paid to him a sieve full of chaff and an addle egg. The summons of an apparitor, with witnesses or striking the post three times, cannot be denied except by objecting. When

however it shall be denied, the oath of the person summoned, with that of two men of the same status as himself, denies it.

The smith of a court has the heads of the cattle which shall be slaughtered in the kitchen and their feet, except the tongues. His maintenance, and that of his servant, comes from the court. Gratuitously he does all the work of the court except three works: a cauldron and a broad axe and a spear. A smith of a court has the ceinion of a banquet. He receives four pence from every prisoner off whom he shall remove irons. His land he has free. Legal liquor he has from the court, [viz.] the fill of the vessels used for serving in the court of the ale, and their third of the mead, and their half of the bragod. He is one of the three persons who receive that measure; then the apparitor; lastly the butler. No smith can be in the same cymwd as the smith of a court without his permission. He has the same freedom in grinding at the mill as the king. He has the gobrs of the daughters of the smiths who shall be under him and at his command. Six score pence is the ebediw of the smith of the court, and six score pence is the gobr of his V 14 a 6

daughter. A pound and a half is her cowyll. Three pounds her agweddi.

V 14 b 1 The porter has his land free. In the castle behind the door is his house, and his maintenance he gets from the court. He receives a log of wood from every horseload of fuel which comes through the gate, and also a log from every cartload, to wit, such a log as he can pull with his one hand without impeding the progress of the horses or the oxen; and although he cannot pull a single log of wood, yet he receives a log, but not the largest. Of the spoil of swine which comes to the gate, the porter has a sow, and it is not to be larger than he is able with his one hand to hold up by the bristles so that her feet shall not be lower than his knee. Of the spoil of cattle which comes to the gate, if there be a steer without a tail, the porter has it; and he also has the last steer which comes to the gate, and the milt and the rectum of the cattle which shall be slaughtered in the kitchen. Four pence he gets from every prisoner who shall be lawfully imprisoned in the court.

V 14 b 19 It is necessary that the watchman should be a bonheddig gwlad, for in him confidence is placed by the king. His food he

always receives in the court, and, if the king be not in the court, he receives his mess first after the maer. Every morning he gets a loaf with its enllyn for his morning meal. The aitch-bone he gets of every steer slaughtered in the kitchen. His land he has free; and clothing he has twice in the year from the king; and shoes and stockings he gets once.

Land maer has the suet and the lard from the court. He has the skins of the cattle slaughtered in the kitchen which shall be three nights with the cattle of the maer-house. He has the gobrs of the daughters of the men of the maer-trev. Although the servants shall do sarhâd to the land maer while on their way carrying drink either from the kitchen or from the mead cellar towards the hall, they are not to make compensation to him. When his sarhâd shall be paid, six kine and six score of silver are paid to him. His galanas is paid with six kine and six score kine, with three augmentations. V 15 a 3

The right of the chief of song is to sit on the left of the edling. His land he has free. He is to sing first in the hall. A wedding donation he receives, to wit, twenty four pence from every virgin when she shall marry. He V 15 a 14

gets nothing however at the wedding of a woman from whom he previously received chattels on the occasion of her wedding when she was a virgin. A bard when he shall have won a chair, such is a chief of song. No bard can solicit anything as far as the jurisdiction of the chief of song shall extend, without his permission, unless he be a bard of a border gwlad. Although the king shall prohibit the giving of chattels within his kingdom till the end of a certain period, the chief of song is exempt by law. When the king shall will to hear a song, let the chief of song sing two songs concerning God and the third of the chiefs. When the queen shall will to hear a song in her chamber, let the bard of the household sing three songs softly lest the hall be disturbed.

V 15 b 6 Cub of a king's coverthound whilst its eyes are shut, is twenty four pence in value. In its litter, it is forty eight pence in value. In its kennel, it is ninety six pence in value. In its random hunting, it is six score pence in value. When it shall be trained, it is a pound
V 15 b 11 in value. Cub of a king's greyhound before its eyes are opened, is twelve pence in value. In its litter, it is twenty four pence in value. In its kennel, it is forty eight pence in value.

In its random hunting, it is ninety six pence in value. When it shall be trained, it is a pound in value. Of like worth are the covert- V 15 b 16
hound of a breyr and the greyhound of a king. The value of a breyr's greyhound is in law V 15 b 17
half the value of a breyr's coverthound of equal age. Of whatever breed the cub of a taeog may V 15 b 18
be, it is before opening its eyes a curt penny in value. In its litter, it is two curt pence in value. In its kennel, it is three curt pence in value. When it shall be set free, it is four curt pence in value. A cur, although it is a V 15 b 23
king who shall own it, is of no more value than four curt pence. If it be a shepherd dog, it is of the value of a steer of current worth; and should there be doubt as to its being so, let the owner swear, with a neighbour above his door and another below his door, that it goes before the cattle in the morning and guards the hind-most at the close of day. Whoever shall pull V 16 a 3
out an eye of a king's coverthound or shall cut off its tail, let him pay four legal pence for every cow which the dog shall be worth. A rambling dog, if it be killed further than V 16 a 6
nine paces from the door, shall not be paid for. If it be killed within the nine paces, twenty four pence are paid for it. No legal V 16 a 8

worth exists on a harrier; on everything which has no legal worth, an appraisement is obtained.

V 16 a 11 Whoever shall meddle with a king's hart in season, let him pay three kine camlwrw to the king. A stag is of the value of an ox. A hind is of the value of a cow. There are to be twelve privileged pieces in a king's hart in season: tongue, and the three pieces of the neck, lungs, heart, two-loins, shoulder, haunch, stomach, nombles, liver. Three kine camlwrw are paid for every piece. For a king's hart in season, when every camlwrw is reckoned, there are paid two score kine. There are no privileged pieces in a king's hart except from the Feast of Cirig to the calends of December; and it is not a hart in season except whilst the privileged pieces shall be in

V 16 a 22 it. If a king's stag be killed in the trev of a breyr in the morning, let the breyr keep it whole until mid-day; and if the huntsmen do not arrive then, let the breyr cause the hart to be skinned, and the dogs to be lured from the flesh [1]; and let him take home the dogs and the

[1] There appears to be some confusion in the various texts as to the dogs and the flesh. Cf. Peniarth MS. 28, et canes pascat

skin and the liver and the hind quarter; and if the huntsmen do not arrive that night, let him make use of the flesh and let him keep the dogs and the skin for the huntsmen. If the stag be killed at mid-day, let the breyr keep it whole till the night; and if the huntsmen do not arrive then, let the breyr make use of it like the former one. If it be killed during the V 16 b 7
night in the trev of a breyr, let him spread his mantle over it, and let him keep it whole until the morning; and if the huntsmen do not arrive then, it will be of the same status as the former ones. If a freeman be hunting with V 16 b 11
coverthounds, let him wait in the morning until the king's huntsmen shall thrice let loose their dogs; and afterwards let him let loose. Whoever shall kill a hart on another person's V 16 b 14
land, let him give a quarter to the owner of the land, unless it be a king's hart; for there is to be no quarter for land in a king's hart. If V 16 b 17
a traveller sees an animal from a road in a king's forest, let him discharge a missile at it, if he will; and if he hit it, let him pursue whilst he shall see it; and from the time that it shall disappear from view, let him leave it.

de carne, *Anc. Laws*, ii. 800; also 825; and the *Black Book of Chirk* (MS. A), *ibid.* i. 286; also 492, 736.

V 16 b 21 Thus far by the permission of God we have discussed the Laws of a Court. Now with the help of the glorious Lord Jesus Christ, we will shew the Laws of a Gwlad. And first, the Three Columns of Law, that is, the nine accessaries of galanas; and the nine accessaries of fire; and the nine accessaries of theft.

V 17 a 4 The first of the nine accessaries of galanas is tongue-reddening, that is, showing the place where the person, who is to be killed, may be to the person who kills him. The second is, giving counsel to kill the person. The third is, consenting with the murderer to kill him. The fourth is, looking out. The fifth is, accompanying the murderer. The sixth is, repairing to the trev. The seventh is, superintending. The eighth is, being an assistant. The ninth is, seeing him killed while allowing it. For each of the first three, there is given nine score of silver and the oaths of a hundred men to deny blood. For each of the following three, there is given twice nine score of silver and the oaths of two hundred men. For each of the last three, there is paid thrice nine score of silver and the oaths of three hundred men

V 17 a 17 to deny blood. Whoever shall deny wood and

field, let him give the oaths of fifty men without bondman and without alltud; and three of them abjuring horse-riding and linen and woman. Whoever shall admit homicide, let V 17 a 20
him and his kindred pay the sarhâd of the person who is killed, and his galanas. And first, the murderer pays the murdered man's sarhâd to his father and his mother and his brothers and his sisters; and if he was married, his wife is to receive a third of the sarhâd from those. Moreover the third of the galanas will fall on the murderer and his father and his mother and his brothers and his sisters, apart from the kindred. Again, the third of the murderer is divided into three parts, the third to fall on the murderer himself, and the two parts on the father and the mother and the brothers and the sisters; and of those men each one pays as much as the other, and so the women; and no woman pays more than half the share of a man; and that third is to be paid to the slain person's father and mother and his co-heirs as in the case of his sarhâd. The two shares which are imposed on the kindred are divided into three parts; and of these, the kindred of the father pays two shares, and the mother's kindred pays the third. The same generations of the kin-

dred are to pay galanas along with the murderer to the same generations who receive it on the part of the murdered, from the ancestor in
V 17 b 15 the fifth remove to the fifth cousin. Thus are named the nine degrees of a kindred who are to pay galanas and to receive it, and their members. The first of the nine degrees is the father and mother of the murderer or of the murdered. The second is a brother and sister. The third is a grandfather. The fourth is a great grandfather. The fifth is a cousin. The sixth is a second cousin. The seventh is a third cousin. The eighth is a fourth cousin. The ninth is a fifth cousin. The members of the degrees are the nephew and uncle of the murderer or the murdered. A nephew is a son of a brother or a son of a sister, or of a cousin male or female, or of a second cousin. An uncle is a brother of a father or mother, or of a grandfather or a grandmother, or of a great grandfather or a great grandmother. And this is the amount of the share of each one of all these when paying galanas or receiving it. Whoever may be in kinship nearer than another by one generation to the murderer or the murdered, pays or receives twice as much as that other; and so in respect to each

of the seven last degrees and the members of all the degrees. The heirs of the murderer or the murdered are not to pay anything nor receive in respect to galanas, because the share of the person who pays more than any other stands for him and his heirs; and their care rests on him. The care of the heir of the murdered rests on his parents and his co-heirs because they receive a third part of the galanas. And if there be anyone of the kindred of the murderer or the murdered, who is an ecclesiastic in holy orders or a religious or leprous or dumb or an idiot, he neither pays nor receives any of the galanas. They are not to take vengeance for a person murdered, nor is vengeance to be taken on them; and it is impossible to compel such by any law to pay anything, nor are they to receive.

OF the nine accessaries of fire, the first is counselling to burn the house. The second is, agreeing concerning the burning. The third is, going to burn. The fourth is, carrying the cresset. The fifth is, striking the fire. The sixth is, procuring tinder. The seventh is, blowing the fire until it shall kindle. The eighth is, setting fire to the thing with which to burn. The ninth is, watching the V 18 a 22

burning and allowing it. Whoever shall deny one of these nine accessaries, let him give the oaths of fifty men without bondman and without alltud.

V 18 b 6 The first of the nine accessaries of theft is devising deceit and seeking an accomplice. The second is, agreeing concerning the theft. The third is, giving provision. The fourth is, carrying the food while accompanying him. The fifth is, tearing down the cattle yard or breaking the house. The seventh [sixth] is, moving what is stolen from its place and walking day or night with it. The seventh is, knowing and informing as to the theft. The eighth is, sharing with the thieves. The ninth is, seeing the theft and concealing it for reward or buying it for worth. Whoever shall deny one of these accessaries, let him give the oaths of fifty men without bondman and without alltud.

V 18 b 19 Nine persons who are to be believed in giving their testimony, each one of them separately on his oath. A lord between his two men as to a suit which they acknowledge to have been previously before him; and he be not interested in the suit, and they be not in agreement as to the mode. An abbot between

his two monks on the threshold of the choir. A father between his two sons by placing his hands on the head of the son against whom he shall swear, and saying thus: 'By God, the One who created me thy father and thee my son, the truth I declare between you.' A judge as to what he previously decided, if the two persons concerning whom he judged are disputing concerning the decision. A surety as to his suretyship if he admit a part and deny another part. A priest between his two parishioners as to the testimony which was testified to him. A virgin as to her virginity, if the man to whom she was given declares she was not a virgin in order to take away her right and her due; or if she is violated and the man who violated her says she was not a virgin, the virgin's testimony is to be believed against him. A shepherd of a hamlet (trefgoɔd) as to his shepherding if one animal kills the other. A thief without hope of mercy concerning his fellow-thief, when brought to the gallows; because credible is his word concerning his companions and the chattels they thieved, without a relic; and his companion is not to be destroyed on his word, but is to be a thief for sale. To be believed also is a contract man as to his con-

tract. And so also to be believed is an informer who gives a full information. And a giver of property is to be believed as to the chattels he gives, and so it is said: 'There is no gift except by consent.'

V 19 a 24 A person's hand, and his foot, and his eye, and his lip, and his ear with loss of its hearing, and his nose; six kine and six score of silver is the worth of each one of them. If a person's ear be wholly cut off and the person continue to hear as before, two kine and two
V 19 b 4 score of silver are to be paid. The testicles are of the same worth as all the above members.
V 19 b 5 The tongue by itself is of such value as all the members which have been so far mentioned. All a person's members when reckoned together are eight and four score pounds in value.
V 19 b 9 A person's finger is a cow and a score of silver
V 19 b 10 in value. The worth of the thumb is two kine
V 19 b 11 and two score of silver. A person's nail is
V 19 b 12 thirty pence in value. The worth of the extreme joint, twenty six pence and a half-penny
V 19 b 14 and a third of a penny. The worth of the middle joint, fifty and a half-penny and two
V 19 b 16 parts of a half-penny. The worth of the nearest
V 19 b 17 joint, eighty pence. A person's foretooth is twenty four pence in value with three aug-

mentations; and when a foretooth is paid for, the worth of a conspicuous scar is to be paid with it. A backtooth is fifty [pence] in value. V 19 b 20

Twenty four pence is the worth of a person's blood, for it is not proper that the worth of a man's blood should be as high as the worth of God's blood. Although he was very man, he was very God and he sinned not in his flesh. There are three conspicuous scars upon a person: a scar on a person's face, valued at six score pence; a scar on the back of the right hand, valued at sixty pence; a scar on the back of the right foot, valued at thirty pence. The worth of a person's eyelid, as long as the hair is on it, is one legal penny in value for every hair; if a part be cut away from it, then the worth of a conspicuous scar is paid. V 19 b 21 V 19 b 25 V 20 a 4

The amount of the galanas of a maer or a canghellor is one hundred and eighty nine kine with three augmentations. The sarhâd of each of them is nine kine and nine score of silver. The ebediw of each of them is a pound. The gobr of the daughter of each is a pound, and the cowyll is three pounds, and the agweddi is seven pounds. If a daughter of a maer or a canghellor or one of the principal officers of a court goes away clandestinely without consent V 20 a 8

of kindred, nine steers with horns and ears of
V 20 a 18 equal length will be their agweddi. Four kine and four score of silver is the sarhâd of a king's domestic (teuluȣ) if he avouch himself as such.
V 20 a 20 Three kine are paid for the sarhâd of a breyr's domestic, that is, three kine of current value.
V 20 a 22 The galanas of a chief of kindred is thrice nine kine and thrice nine score kine with three augmentations. For his sarhâd thrice nine kine and thrice nine score of silver
V 20 a 25 are paid. The galanas of one of the members of a chief of kindred, to wit, his kin, is paid with nine kine and nine score kine with three augmentations. For his sarhâd he receives nine kine and nine score of silver.
V 20 b 3 The galanas of a breyr without office is paid with six kine and six score kine with three augmentations. His sarhâd is paid with six
V 20 b 6 kine and six score of silver. The galanas of an innate bonheddig is paid with three kine and three score kine with three augmentations. His sarhâd is paid with three kine and three score of silver. An innate bonheddig is a Cymro by mother and father without bondman and without alltud and without mean origin in him. If an innate bonheddig is a breyr's man when murdered, the breyr receives six kine of the

galanas from the murderer. To the king comes V 20 b 14
the third of every galanas, because it is for him
to enforce where it is not possible for a kindred
to enforce; and what shall be obtained of the
murderer's chattels from time to time, belongs
to the king. The galanas of a king's taeog is V 20 b 18
paid with three kine and three score kine with
three augmentations. His sarhâd is three kine
and three score of silver. The galanas of V 20 b 20
a breyr's taeog is half the galanas of a king's
taeog, and likewise his sarhâd. The galanas V 20 b 22
of a king's alltud is paid with three kine and
three score kine without augmentation. His
sarhâd is three kine without addition. The V 20 b 25
galanas of a breyr's alltud, is half the galanas
of a king's alltud. The galanas of a taeog's V 21 a 1
alltud, is half the galanas of a breyr's alltud, and
likewise with regard to their sarhâds.

Whoever shall strike a person, let him pay V 21 a 4
his sarhâd first, because attack and
onset constitute a sarhâd to every person; and
a penny for every hair pulled out from his head
by the root; and a penny for every finger which
shall touch the head; and twenty-four pence
for the front hair. Let every one choose his V 21 a 9
status, whether by the status of his chief of
kindred or by the status of his father or by

V 21 a 11 the status of his office. A pound and a half is the worth of a well-formed bondman, if he originates from beyond the sea. If however he be maimed or too old or too young, that is, less than twenty years, he is one pound in value. If also he originates from this side of the sea, he is a pound in value, because he himself debased his status by willingly becoming
V 21 a 18 a hireling. If a free man strike a bondman, let him pay him twelve pence; six for three cubits of home-made white cloth to make him a coat for cutting furze in; three for trowsers; one for buskins and gloves; one for a hedging-bill, or for a hatchet if he be a woodman; one
V 21 a 24 for a rope of twelve cubits. If a bondman strike a free man, it is just to cut off his right hand, or let the bondman's lord pay the person's
V 21 b 2 sarhâd. The protection of a bondman is as far
V 21 b 3 as he throws his sickle. Whoever shall have connexion with a bondwoman without consent of her lord, let him pay twelve pence to the
V 21 b 5 bondwoman's lord for each connexion. Whoever shall cause the pregnancy of a bondwoman who shall be on hire, let him give another in her place until she be delivered; and then let him cause the issue [to be nursed] and let the bondwoman return to her place; and if she die

in childbirth, let him who caused her pregnancy, pay her legal worth to her lord. Every person V 21 b 10
receives augmentation in his galanas and in his sarhâd except an alltud; the scores [of silver] which are paid together with the cattle are the augmentations. The sarhâd of a bondwoman V 21 b 13
is twelve pence in value; and if she be a serving [woman] who works neither at the spade nor the quern, twenty-four pence is her sarhâd. Whoever waylays a person, pays double the V 21 b 16
galanas of the person who is murdered; and twelve kine dirwy doubled, he pays to the king. Whoever shall deny waylaying or murder or V 21 b 19
open attack, let him give the oaths of fifty men without bondman and without alltud. An open attack cannot be on the part of less than nine men.

It is for a court to meer; and after a court, V 21 b 23
a llan; and after a llan, status; and after status, prior conservancy on waste. A house, a kiln and a barn, constitute prior conservancy. If contention arise between two trevs of equal status concerning boundary, it is for the king's gwrdas to determine it, if they know; and if they are doubtful, it is for the proprietors of the land to swear, every one as to his boundary; and afterwards let them share the object of their

V 22 a 6 contention equally between them. Although a trev shall meer to another, it is not to take a rhandir from it. Half a pound comes to the king when a meer shall be fixed between two trevs; and twenty-four pence come to the judges. When law shall award land to a person, half a pound comes to the king from every rhandir when he shall give investiture.[1]

V 22 a 13 Thus are suits concerning land and soil elucidated. The claimant is to exhibit his claim; and after that the defendant his defence; and after that it is for the elders of the gwlad to consult together amicably which of the parties is right and which is not; and after the elders shall have considered their opinion and strengthened their proceeding by oath, then the judges are to withdraw apart and decide according to the proceeding of the elders, and inform the king what they shall have

[1] The translation of these two sentences is not in accordance with the punctuation in the text, which if followed would translate '. . . between two trevs. Twenty-four . . . to the judges when law . . . person. Half a pound', &c. According to Aneurin Owen the two early Latin texts differ here, Peniarth 28 reading: 'Rex debet . . . uillas. Judices uero . . . denarios, si terra . . . alicui. De qualibet . . . libre'; and Brit. Mus. Vesp. E. xi: 'Rex debet . . . villas; judices vero . . . [denarios]. Si terra . . . alicui . . . de qualibet . . . libre.' *Anc. Laws*, II. 778, 852; also I. 538, 762.

adjudged; and that is a verdict of a gwlad after defence. When a dispute shall be commenced concerning the meering of lands or trevs; if it be commenced between the land of the court and the land of the gwlad, the court is to meer. If between the land of the gwlad and church land, the church is to meer. If between co-inheritors, status is to meer. If between occupied land and a waste, prior conservancy is to meer. Building and tillage denote occupation. When a court meers, it is for the maer and canghellor to define the meers on its behalf; if a church, crozier and gospel. V 22 a 23 V 22 b 5

Whoever wills to move a claim concerning land by kin and descent, let him move it on one of the two ninth days, either the ninth day of December or the ninth day of May; for if such a claim as that be moved outside one of those days, it will not succeed. Whoever shall claim land on the ninth day of December, shall have judgment respecting it before the ninth of May; and if he do not then have judgment, let him claim on the ninth day of the succeeding May if he will to continue law; and afterwards law is open for him when the king shall will. V 22 b 8 V 22 b 13

V 22 b 18 Three dadannudds of land there are; dadannudd of car, and dadannudd of burden, and dadannudd of aration. He to whom is adjudged dadannudd of burden, has three days and three nights of rest without suit; and on the third day he gives answer, and on the ninth day judgment. He to whom is adjudged dadannudd of car, has five days and five nights rest, and on the fifth day answer, and on the ninth day judgment. He to whom is adjudged dadannudd of aration, has rest without suit until he shall turn his back upon the stack; and
V 23 a 4 on the ninth day judgment. No one is entitled to dadannudd except that of the land which shall have been in the hand of his father in his lifetime
V 23 a 6 and to his death. Whoever shall have dadannudd adjudged to him, no one can eject him from his dadannudd except a proprietary heir; since the second dadannudd cannot eject the first; and one non-proprietor is not to eject another non-proprietor from his dadannudd. And if there be a dispute as to dadannudd between proprietary heirs, one cannot eject the
V 23 a 13 other by law. Of two lawful heirs one is proprietary heir to dadannudd of the whole and the other is not, as no one is proprietary heir to dadannudd of the whole except the eldest

brother. The status of the eldest brother is to take the dadannudd of the whole for his brothers; and although they should come before him, they do not receive the dadannudd of the whole; and if they take it, he may eject them therefrom if he wills it. If they make the demand jointly, they are to receive it jointly as stated above. It is not necessary to await a ninth day for deciding the boundary of land except when it shall be the will of the king and his gwrdas. Also it is not necessary to await a ninth day between a proprietor and a non-proprietor who shall hold land in opposition to him. V 23 a 22 V 23 a 24

Three times is land to be shared among kinsmen: first among brothers; then among cousins; the third time among second cousins. Thenceforward there is no proper sharing of land. When brothers share their father's trev among them, the youngest gets the principal homestead and eight erws and the whole stock and the boiler and the fuel hatchet and the coulter, since a father can neither give nor devise them except to the youngest son; and although they be pledged, they never lapse. Then let every brother take a principal homestead and eight erws; and the youngest son V 23 b 2

shall share, and from eldest to eldest they are
V 23 b 14 to choose. No person is to demand re-sharing except him who has not obtained a choice, as there is no gwarthal with choice.

V 23 b 16 If a person neglects three summons on the part of the king respecting land, unless a great necessity hinders him, the land is given to him who shall claim it. If he comes at the second summons or at the third, let him answer respecting the land if it is right for him; and let him pay three kine camlwrw to the king
V 23 b 21 for neglecting summons. Whoever shall pay an investiture fee for land, is not by right to
V 23 b 23 pay ebediw. Whoever shall hold land during three men's lives in the same gwlad as the recognized possessors, during the lives of father, grandfather and great-grandfather without claim and without surclaim, without burning of house, without breaking of plough; that land is never to be answered for by them, inasmuch as law
V 24 a 3 has shut between them. Whoever shall claim land by kin and descent, it is necessary that the elders of the gwlad should swear as to the
V 24 a 6 kin before hearing the claim. If a person receives a share of land from his kindred after a long state of exile, let him give six score pence as fee for custody if they concede to him

a share. The land which the king shall give V 24 a 9
to a person by right, let not him who shall rule
after him retake. Whoever shall allow the V 24 a 11
transfer of his father's trev in his presence to
another without let and without hindrance,
shall not have it whilst he lives. Whoever V 24 a 13
shall claim land; if he traces his kin along the
distaff more than three times, his claim shall be
lost. If a church is made on a taeogtrev with V 24 a 15
the king's leave and it be a burying-place, and
there be a priest saying mass in it, that trev
shall be free from that time forward. If a V 24 a 19
taeog takes the son of a breyr to foster with
his lord's permission, such a son is to participate
in the taeog's father's trev like one of his own
sons. Every joint land is to be held with oath V 24 a 22
and with chattels; and he who does not so hold
it, let him lose his share. When however the
land shall have been shared, no one ought to
pay for another. Each however ought to hold
with their oath, one for another, of the brothers,
cousins and second cousins; and the land which
any one of them shall lose through lack of
oath on the part of the rest, let them make
good to him. Beyond second cousins no one
is to preserve the share of another either with
his oath or with his chattels.

V 24 b 6 Whoever shall commit treason against a lord or waylay, is to forfeit his father's trev; and if he be caught, he is liable to be executed. If he be not caught and he will to be reconciled to his lord and kindred, a twofold payment of dirwy and galanas is to be levied on him; and if he repair to the court of the pope and return with the pope's letter with him and show that he is absolved by the pope, he has his father's trev. A third cause for which a person forfeits his father's trev is the abandoning of his land without leave, and his not being able to bear the burden and the service attached thereto.

V 24 b 17 No person is to obtain the land of his co-heir, as of his brother or of his cousin or of his second cousin, by claiming it through the one of them who shall die without an heir of his body; but by claiming it through one of his parents who shall have been in possession of that land till his death, whether a father or grandfather or great-grandfather; and so he gets the land

V 24 b 24 if he be next of kin to the deceased. After brothers shall have shared their father's trev between them, if one of them die without an heir of his body or a co-heir to a third cousin,

V 25 a 2 the king is to be heir of that land. There

are three kinds of prid on land: one is, a conservancy fee; the second is, chattels which shall be given to augment land or its status; the third is, the lawful labour which shall be done on the land whereby the land is improved. No person is to demand re-sharing except the one who has not obtained a choice, since gwarthal does not harmonize with choice.[1] V 25 a 6

There are three lawful inheritances which remain secure to the inheritors. One is an inheritance by title on the part of parents. The second is an inheritance by lawful contract with the owner for worth. The third is an inheritance which shall be obtained by a lawful contract by the will of the owner without worth. V 25 a 9

By three means are land and soil to be sued for: through wrong possession; and by dadannudd; and by kin and descent. Though the suit for land may not succeed by the first means or by the second, it is to be obtained none the less slower than before by the third. V 25 a 16

There are three wrong possessions: posses- V 25 a 20

[1] The doubling of the word gwarthal in the text is due to confusion with the proverb which Sir John Rhŷs thinks may have run thus: 'Nyt oes gwarthal gwarthal gan dewis', meaning 'Gwarthal with choice is not gwarthal at all'. Another form of the proverb is distinctly referred to and quoted in the texts amalgamated in the *Anc. Laws* I. 544.

sion in opposition to the owner against his will and without judgment; or possession through the owner and in opposition to his heir against his will and without judgment; or possession through a guardian and in opposition to the right proprietor against his will and without judgment. An owner is one having a sure title. A guardian is one who maintains or
V 25 b 3 guards the title of another person. There are three kinds of status: natural status, and status
V 25 b 5 of land, and status of office. There are three qualifications proper to every person: kind and status and heirship. Heirship however is according to status; status according to kind; kind according to the difference which may be between persons according to law, such as the difference between a king and a breyr, and between man and woman, and eldest and youngest.

V 25 b 11 Four rhandirs are to be in the trev from which a king's gwestva shall be paid. Eighteen feet are to be in the length of the rod (gwyalen) of Howel the Good; and eighteen such rods (lathen) are to be the length of the erw, and two rods the breadth. Three hundred and twelve such erws are to be in the rhandir between clear and brake, and wood and field, and wet and dry, except the gorvodtrev; and

from such rhandirs land borderers are called in law. There are three evidences for land: V 25 b 19
elders of a gwlad for ascertaining kin and descent to establish a person in his right as to land and soil. The second is; a man from every rhandir of that trev constitutes the land borderers for ascertaining the mutual sharing between kindred and relatives. The third is; when there shall be contention between two trevs, maers and canghellors and apparitors are to preserve boundaries, for it belongs to a king to meer. There are to be thirteen trevs in V 26 a 1
every maenor, and the thirteenth of these is the gorvodtrev. In each free trev with office V 26 a 3
and free trev without office, there are four rhandirs, three for occupancy and the fourth pasturage for the three rhandirs. There are V 26 a 6
three rhandirs in the taeogtrev; in each of the two are three taeogs, and the third pasturage for the two. Seven trevs are to be in the V 26 a 8
maenor of the taeogtrevs.

Whoever shall breach a meer upon the land V 26 a 10
of another person, let him pay three kine camlwrw to the king and let him restore the meer to its former state. An impetuous large V 26 a 12
river is not a boundary between two cymwds save in its original channel. A stone cross, V 26 a 14

that is, a meer stone or meer timber or other specified thing which shall preserve a boundary,
V 26 a 16 is six score pence in value. Whoever shall breach a meer between two trevs, or shall plough a highway, is to pay six score pence to the king; and let him restore the meer to
V 26 a 19 its former state. The breadth of land between two trevs, if it be of land, is a fathom and a half; between two rhandirs, four feet; be-
V 26 a 22 tween two erws, two furrows. The breadth of
V 26 a 23 a king's highway is twelve feet. Whoever shall hold two lands under one lord, let him pay his ebediw for the one of higher status.

V 26 a 25 The measure of a king's gwestva from every trev from which a king's gwestva is paid: a horse load of wheat-flour and an ox and seven threaves of oats of one binding, and what shall suffice of honey for one vat. Nine hand-breadths is to be the height of the vat when measured diagonally from the off groove to the near edge; and twenty-four of silver. A pound is the worth of a king's gwestva; six score pence in lieu of his bread, and three score pence for his enllyn, and three score pence for his liquor. It is so paid moreover unless the food is supplied in its right time, namely, in the
V 26 b 10 winter. From the trev of a maership or can-

ghellorship, mead is paid. From a free trev with- V 26 b 11
out office, bragod is paid. From a taeogtrev, V 26 b 12
ale is paid. Two vats of bragod or four of ale are paid for one of mead. Two vats of ale are paid for one of bragod. There is paid with a summer gwestva neither silver nor provender for horses.

Two dawnbwyds come to the king in the V 26 b 17
year from the taeogs. The winter dawnbwyd is a sow three fingers in the shoulder and in the long ribs and in the ham; and a salted flitch; and three score loaves of wheat bread if wheat grow there; let nine loaves be of fine flour, three for the chamber and six for the hall, each loaf to be as broad as from elbow to wrist. If they be oaten, let the nine loaves be of groats; they are to be so thick as not to bend when held by their edge; and the fill of a tub of ale; and a penny from every rhandir to the servants. The summer dawnbwyd is butter and cheese. The tub of butter is nine handbreadths in width, and a handbreadth in thickness with the thumb standing; and the milks of a meal from all the taeogs are collected in one day to make cheese; and that is paid along with the bread. No maer, no V 27 a 9
canghellor, no share, [no] quarters, come on

V 27 a 19 a free man. Once every year it is necessary for everybody to go in the host along with the king to a border gwlad, if he will it; and then the queen is entitled to a lady-progress. Always however, whenever he shall so will, is he to be accompanied in the host in his own gwlad.

V 27 a 15 The huntsmen and the falconers and the grooms have a progress among the king's taeogs; each party however separately.

V 27 a 18 Nine buildings the taeogs ought to make for the king; a hall, chamber, kitchen, chapel, barn, kilnhouse, necessary, stable, dog-kennel. From the taeogs the king has sumpter-horses for his host; and from every taeogtrev he receives a man and horse and hatchet at the king's cost to make encampments for him.

V 27 a 24 Three things a taeog is not to sell without his lord's permission: a horse and swine and honey. If he refuse them in the first instance, let him after that sell them to whom he may

V 27 b 3 please. Three arts which a taeog is not to teach his son without his lord's permission: scholarship and bardism and smithcraft. For if his lord be passive until the tonsure be given to the scholar, or until a smith enters his smithy, or a bard with his song, no one can enslave them after that.

If a bishop's men or an abbot's men fight V 27 b 10
with a king's men upon the land of the teyrn, their dirwy comes to the teyrn; and although a bishop's men and an abbot's men fight on the king's land, to the king their dirwy comes. Whoever shall plough land against a lord's V 27 b 14
interdiction, let him pay four legal pence if he shall have opened soil with violence; and four legal pence if he shall have taken implements from the soil: and a penny for every furrow turned up by the plough; and that to the owner of the land. Let the lord take all the oxen and the plough and the implements; and the worth of the right hand of the driver and the worth of the right foot of the ploughman. If a person excavate the land of another V 27 b 22
person to hide anything therein, the owner of the land shall have four legal pence for opening the soil and the hoard, unless it be a hoard of gold;

[A chasm in V supplied from W]

for every hoard of gold belongs to a king. Whoever shall make a snare on another person's W 63 b 17
land and shall conceal it therein, let him pay four legal pence for opening soil to the owner of the land; and should there be a beast found

therein, it also belongs to the owner of the land; and let him pay three kine camlwrw to
W 64 a 2 the king. If a kiln pit be dug on another person's land without permission, let him who shall dig it pay four legal pence to the owner of the land, and three kine camlwrw to the
W 64 a 5 king. Whoever shall build a house on another person's land without his permission, let him pay three kine camlwrw to the king; and the owner of the land shall have the house, and four legal pence for opening soil, if on the land the timber of the house was cut. If not cut on the land, let him swear with two men of the same status as himself; and let him cut away the house even with the surface of the ground, and let him take it away from his land before the end of the ninth day; and if he do not take it, it belongs to the owner of the land.
W 64 a 15 Whoever shall claim church land, it is not necessary for him to await a ninth day, but justice is open to him when he shall will. No one is to obtain on the part of a mother a principal homestead nor office if there be any one entitled thereto on the part of a father. It is right however for an heir on the part of
W 64 a 20 a mother to have a share of land. A woman who shall give herself up in bush and brake

without consent of kindred; her children shall have no share of land from a mother's kindred except by favour; for no son begotten in bush and brake is entitled to share of land. Whoever shall cut down trees with permission of the owner of the land, is to have it free for five years; and the sixth it is to be free to the owner. Whoever shall car-manure land with the owner's permission, is entitled to it for three years; and the fourth it is free to the owner. Whoever shall spread fold dung on another person's land with his permission is entitled to it for two years; and the third it is free to the owner. Whoever shall break up fresh soil on another person's land with his permission; the first year he shall have it free, and the second year for pay (ar get), and the third it is free to the owner. If a Cymraes [i. e. a Cymric woman] be given to an alltud, her children shall have a share of land except the principal homestead; that they are not to receive until the third generation; and therefrom originate cattle without surety, because, if he commits a crime, the mother's kindred pay the whole of his galanas. W 64 b 4 W 64 b 7 W 64 b 9 W 64 b 12 W 64 b 15

A bruise which shall remain three ninth-days is subject to the same liability W 64 b 21

and the same denial as blood. If it be denied, let him give his oath with two men of the same status as himself on the first ninth-day. If it remains two ninth-days, let him give his oath with three men of the same status as himself. If it remains three ninth-days, let him give his oath with four men of the same status as himself; and thus is blood denied.

W 65 a 8 If there be a legal guardian, and chattels are taken by stealth from under his guardianship, and the keys remain with him safely, and there be seen a breach in the house; the Book of Cynog says it is easier to believe him if there be chattels of his own taken together with the other chattels which were taken by stealth from him. He is however to swear conjointly with all the persons in the house as to his being clear as to those chattels. If the soil however be excavated under the house; after he has carried out the law that he is clear, the king owns the soil and there is to be no guardian answerable for it. Every chattel which a guardian asserts to have been brought to him to be kept, let him make good except the chattels conveyed through the soil. If a person bring chattels to a guardian and some of the chattels be lost, and there be

disputing between the guardian and the owner concerning those chattels, the guardian is to swear together with one person nearest in worth of his kindred. The law as to gold is to W 65 b 3
give it from hand to hand with witnesses into the hand of the guardian to keep. The law as W 65 b 4
to silver is to count it openly from each hand into the hand of the guardian. One person W 65 b 7
escapes from an admitted theft with flesh and skin on his back, [viz.], a necessitous alltud who shall have been three nights and three days without alms without relief, and who shall have traversed three trevs daily with nine houses in every trev; and then owing to hunger shall commit theft and then shall be caught with flesh and skin on his back. He is to be let free without gallows and without payment. One person W 65 b 15
whose house is not to be a marwdy although he die intestate; a judge of a court. One animal W 65 b 17
which shall rise [in worth] from four pence to a pound in one day; a covert hound. If a taeog owns it in the morning, it is worth four pence; and if it be given to the king on that day, it is worth a pound. A stallion grazing out and a W 65 b 21
greyhound without its collar lose their status. Eight packhorses of a king are; W 66 a 1

[V resumes]

V 29 a 1 the sea, and a waste, and an irremediable pauper, and a thief, and a marwdy, and dirwy, and camlwrw, and ebediw.

V 29 a 3 From the time a colt is foaled until August, it is six pence in value. From August to the calends of winter, it is twelve pence in value. Until the calends of February, it is eighteen pence in value. Until the calends of May, it it twenty-four pence in value. Until August, it is thirty pence in value. Until the calends of December, it is thirty-six pence in value. Until the calends of February, it is forty-two pence in value. Until the calends of May, it is forty-eight pence in value. It is then two years old. It is then in value from the calends of May until August three score pence, because an increase of twelve pence is added to it then; and twelve pence also every season until the calends of May; and then it is three years old. It is then in value ninety-six pence. The day it is caught, an increase of twenty pence is added to it. When bridled, [four pence] are to be added to that above, and then it is six score pence in value. A stallion which is fattened for six weeks over a stall is a

pound in value. A stallion grazing out and a greyhound without its collar lose their status. Twenty-four pence is the value of the hair of a stallion if cut away from the tail. If any of the tail however be cut off, the worth of the whole stallion is then to be paid, and the stallion is to be secured to the person who maimed it. The eye of a stallion and its ear are each of them twenty-four pence in value. A rowney is six score pence in value. The V 29 b 2
hair of a rowney is twelve pence in value if cut away from the tail. If however any of the tail be cut away, the worth of the whole rowney is then to be paid, and [the rowney] itself to be secured to the person who paid for it. The eye of a rowney and its ear are each of them twelve pence in value. A palfrey is a mark V 29 b 8
in value. Its limbs are of the same worth as the limbs of a rowney. A working horse or V 29 b 10
a working mare are of the same worth and the same augmentation as a steer excepting their teithi. The teithi of a working horse V 29 b 12
or a working mare are carrying a load and drawing a car uphill and downhill, and that without swaying. Whoever shall borrow a horse V 29 b 15
and chafe its back badly so that much hair falls off, four legal pence are to be paid to the

owner. If however the back swells from the chafing of an old sore, and the skin be broken to the flesh, eight legal pence are to be paid. If there be no old sore on it, and the skin and flesh be cut to the bone, sixteen legal pence are
V 29 b 22 to be paid. Whoever shall deny the killing stealthily of a stallion or palfrey, let him give the
V 29 b 24 oaths of twenty-four men. A stud mare is six score pence in value. Her tail hair and her eye and her ear are each of them six legal
V 30 a 2 pence in value. Whoever shall ride a horse without consent of the owner, let him pay four pence for mounting, and four for alighting, and four for every rhandir which he traverses, to the owner of the horse; and three kine camlwrw to
V 30 a 7 the king. Whoever shall sell a horse or a mare, let him be answerable for inward disorders, to wit, three mornings for the staggers, and three months for the glanders, and a year for the farcy. Let the person who shall buy it look
V 30 a 11 to an outside blemish. Whoever shall sell a horse, let him be answerable for the horse grazing and drinking water, and that it be not restive; and if it be restive, let the person who sold it choose between taking the horse back or returning a third of the worth to the other.
V 30 a 15 Whoever shall protect a horse against thieves

in the same gwlad as its owner, receives four legal pence for every cow the horse may be worth. Whoever shall protect a cow from thieves in the same gwlad as the owner, receives four legal pence.

A she calf is six pence in value from the time it is born until the calends of December. Thence until the calends of February it is eight pence in value. Until the calends of May, it is ten pence in value. Until August, it is twelve pence in value. Until the calends of December, it is fourteen pence in value. Until the calends of February, it is sixteen pence in value. Until the calends of May, it is eighteen pence in value. Until August, it is twenty pence in value. The next morning an increase of two pence for the season, and four for its calf bearing, is added to it; and then it is twenty-six pence in value until the calends of December. Until the calends of February, it is twenty-eight pence in value. Until the calends of May, it is thirty pence in value. On the ninth day of May it ought to have teithi, milk coming from the end of each of its teats, and its calf walking nine paces after it; and unless it be so, sixteen pence is the worth of its teithi. Two pence likewise it V 30 a 22

acquires for the season, and so forty-eight pence is its value until August. Thence until the calends of December, it is fifty pence in value. Until the calends of February, it is fifty-two pence in value. On the following morning, two pence for the season and four legal pence for the second calf bearing, and so it is three score pence in value. The horn of a cow or ox, and the eye and the ear and the tail, are each of them four legal pence
V 30 b 21 in value. The teat of a cow is four legal
V 30 b 22 pence in value. If a person sells a cow to another, and there should be a teat of the cow unproductive, and the person who buys it should not perceive it, let the person who shall sell it pay four legal pence every year to the person who shall buy it whilst the cow shall be in his possession. If that person sells it to another, let the first be free, because the last who shall sell it creates a
V 31 a 4 similar arrangement. By three ways the teithi of a cow are paid: by thirty of silver, or by a fair dry cow, or by meal. The measure of a cow's milk vessel is [as follows]. Seven inches it is to be in height when measured diagonally from the off rabbet to the near rim, and three inches in the breadth of its mouth,

and three in the breadth of its bottom. The full measure of that vessel of oat meal is paid for every milking of the cow from the middle of April until the Feast of Cirig; thence until August, of barley meal; from August until the calends of December [the same measure] of wheat meal is so paid.

The calf is six pence in value from the time it is born until the calends of December. Thence until the calends of February, it is eight pence in value. Until the calends of May, it is ten pence in value. Until August, it is twelve pence in value. Until the calends of December, it is fourteen pence in value. Until the calends of February, it is sixteen pence in value. Until the calends of May, it is eighteen pence in value. Until August, it is twenty pence in value. Until the calends of December, it is twenty-two pence in value. Until the calends of February, it is twenty-four pence in value. The following morning a yoke is put upon it, and then an increase of four curt pence is added to its worth. [On the ninth day of February, if it can plough, the worth of its teithi is to be added to its worth], to wit, sixteen pence; and two pence likewise it acquires for the season; and then it is forty-six V 31 a 15

pence in value until the calends of May. Thence until August, it is forty-eight pence in value. Until the calends of December, it is fifty pence in value. Until the calends of February, it is fifty-two pence in value. The following morning a yoke is put upon it, for then it is the second work year; and that adds four legal pence to its worth, and two pence likewise for the season; and then it is three
V 31 b 11 score pence in value. The teithi of an ox are ploughing in furrow and on sward and that without swerving, and it has no teithi unless it does so; and unless it have teithi, let the third of its worth be returned to the person who
V 31 b 15 shall buy it. Whoever shall sell a steer legally, let him be answerable against the staggers for three days; and three months against the
V 31 b 18 glanders; and a year against the farcy. Whoever shall sell a calf or a yearling, let him be answerable against the scab from the calends of winter until the Feast of Patrick. An ox is not in its prime save from the second work year until the sixth work year; nor a cow save from her second calf until the ninth calf; and although they should continue beyond that period, their worth is not to be lowered while
V 31 b 24 they shall live. If the cattle of a trevgordd

kill a steer, and it be not known which of them killed it,

[A chasm in V supplied from W]

let the owner of the steer come into the trev, W 69 b 13
having a relic with him, and let them make an oath of ignorance, and then let them pay by a cess on each steer (y rif eidon), and if there be a polled steer, the share of two steers is to be paid for it; and that law is called full payment after full swearing. If it be acknowledged that a particular steer killed the other, let the owner pay. Four legal pence is the worth of the W 69 b 20
tooth of a steer or the tooth of a working horse.

A lamb, while it shall be sucking, is a legal W 70 a 1
penny in value. When it shall be weaned, it is two legal pence in value until August. From August onwards, it is four legal pence in value. A sheep's teat is two legal pence in W 70 a 4
value. The teithi of a sheep are of the same W 70 a 5
amount as its worth. A sheep's tooth and its W 70 a 6
eye are each of them a legal penny in value. Whoever shall sell sheep, let him be answer- W 70 a 7
able for three diseases, scab and rot and red water; until they receive their fill three times of the new grass in spring, if after the calends of winter he sells them.

W 70 a 12 A kid while it shall be sucking is a curt penny in value. From the time it shall cease sucking until August, it is two curt pence in value. From August onwards, it is four curt
W 70 a 15 pence in value. The teat of a goat is two curt
W 70 a 16 pence in value. The teithi of a goat are as
W 70 a 16 much as its worth. The tooth of a goat and its eye are each of them a curt penny in value.
W 70 a 18 Whoever shall buy a beast from another and it become mangy with him, he is to give his oath together with two men of the same status as himself that he did not place it in a house where mange had been for seven years previous to that; and he has his chattels.

W 70 b 2 A pig in its litter is a legal penny in value. From the time it goes out until it shall cease to suck, it is two legal pence in value. From the time it leaves off sucking until the Feast of St. John of the Swine, it is four legal pence in value. Thence until the calends of January it is ten legal pence in value. Thence until the Feast of St. John of the Swine the second time, it is eight [twelve] legal pence in value; excepting the three special animals upon which no augmentation and no lowering are ever to take place, [viz.], the principal one of the swine, and the herd boar, and the sow assigned to the lord.

And then the life is two-thirds more in value than the flesh until the Feast of St. John of the Swine. From the Feast of St. John of the Swine until the calends of January, it is thirty pence in value; and then the flesh is two-thirds more in value than the life. There is no legal worth W 70 b 16
on an autumn born sow until the end of the year; when a yearling, it assumes the law of a grown sow (hóch maór). Whoever shall sell swine, let W 70 b 19
him be answerable for the three diseases: the quinsey for three days, and the strangles for three months, and that they devour not their pigs; and if they devour their pigs,

[V resumes]

let the third of their worth be returned again. If swine kill a person, let their owner pay the V 32 a 1
person's galanas, or let him disown the swine.

A gosling, while it shall remain under its V 32 a 4
mother's wing, is a curt penny in value. From the time it goes from under its mother's wing until August, it is a legal penny in value. From August onwards, it is two legal pence in value, and then it is of the same worth as its mother. A hen is a curt penny in value. V 32 a 8
A cock is a curt penny in value. V 32 a 9

A pound is the worth of a hawk's nest. Six V 32 a 10

score pence is the worth of a hawk before mewing and whilst it shall be in the mew. If it is
V 32 a 13 white after mewing, it is a pound in value. The nest of a falcon is six score pence in value. A falcon before mewing and whilst it shall be in the mew, is three score pence in value. If it be white after mewing, it is six score pence in value.
V 32 a 16 The nest of a sparrow-hawk is twenty-four pence
V 32 a 17 in value. A sparrow-hawk before mewing and whilst it shall be in the mew, is twelve pence in value. If it be white after mew-
V 32 a 19 ing, it is twenty-four pence in value. The teithi of every female bird are, laying and hatching. The teithi of every male bird
V 32 a 21 are, singing and impregnating. There is no dirwy nor camlwrw for any winged creature although taken in theft; but its legal worth is to be paid to the owner unless itself be found.
V 32 a 25 A stag is of the same worth and the same augmentation as an ox; and a hind as a cow; and a roe as a goat; and a roebuck as a he-goat; and a sow of a wood as a sow of a trev.
V 32 b 2 The judges of Howel the Good were not able to fix a legal worth on a badger, because during the year the swine were affected by the quinsey, it then obtained the status of a dog; and the year there was madness among the dogs, it

then received the status of a sow. A hare V 32 b 8
also had no legal worth fixed on it, because
during one month it is male and the other
female. The worth of a stallion is a horse V 32 b 11
which can cover, with a mare before him and
another behind him. The worth of a herd V 32 b 12
boar is another boar which can procreate, with
a sow before him and another behind him.
The worth of a bull of a trevgordd is another V 32 b 14
bull which can leap, with a cow before him and
another behind him. A wolf and a fox and V 32 b 16
various others which do nothing save mischief
and on which no legal worth is fixed; it is free
to all to slay them. The worth of every animal V 32 b 19
whose flesh is eaten, except the swine, is two-
thirds on the life and one-third on the body.
The teithi of a man are that he should be able V 32 b 21
to have connexion with a woman, and that he
should be sound in all his limbs. The teithi of V 32 b 23
a woman are that the sign of puberty should
have appeared in her, and that she should be
sound in all her limbs. The teithi of violence V 32 b 25
are a cry, a horn, and a complaint.

The origin of bees is from paradise and V 33 a 1
because of the sin of man they came
thence; and God conferred his grace on them,
and therefore the mass cannot be sung without

V 33 a 5 the wax. A mother-hive of bees is twenty-four pence in value. A first swarm is sixteen pence in value. A second swarm is twelve pence in value. A third swarm is eight pence in value.

V 33 a 8 A mother-hive, after the first swarm has gone out of it, is twenty pence in value. After the second swarm has gone out of it, it is sixteen pence in value. After the third swarm has gone out of it,

V 33 a 12 it is twelve pence in value. No swarm is of more value than four pence until it shall be three days on wing and continually [so]; a day to find a place to move to, and the second to move, and

V 33 a 15 the third to rest. Whoever shall find a swarm on another person's land upon a bough, receives four pence from the owner of the land if he wills

V 33 a 18 to have the swarm. Whoever shall find a hive on another person's land, receives a legal penny or the wax at the option of the owner of the

V 33 a 21 land. The ninth day before August every swarm assumes the status of a mother-hive, and then it is twenty-four pence in value, excepting a wing-swarm, for such does not assume the status of a mother-hive until the calends of the following May; and then it is twenty-four pence in value like the rest.

V 33 b 1 Whoever shall kill a cat which guards a barn of a king or shall take it stealthily, its head

is to be held downwards on a clean level floor, and its tail is to be held upwards; and after that, wheat is to be poured about it until the tip of its tail be hidden, [and that is its worth]. Another cat is four legal pence in value. The teithi of a cat are as much as its legal worth. The teithi of a cat are that it should be perfect of ear, perfect of eye, perfect of tail, perfect of teeth, perfect of claw, and without marks of fire, and that it should kill mice, and not devour its offspring, and that it should not be caterwauling every new moon. V 33 b 6 V 33 b 7 V 33 b 8

There is no dirwy for a dog although it be taken stealthily, nor camlwrw. The oath of one man is sufficient to disown a dog, for it is a back-burden of an unclean animal. If a dog attacks any person for the purpose of trying to tear him; although the person should kill the dog with a weapon from his hand, he pays neither dirwy nor camlwrw for it. If a dog bites any person so that the blood comes, let the owner of the dog pay for the blood of the person; if however the lacerated person kills the dog without moving thence, he receives nothing except sixteen of silver. A dog accustomed [to bite], which shall tear a person three times; unless its owner kills it, the law V 33 b 13 V 33 b 23

is, that it should be tied to its lord's foot two spans distance from him, and thus killed; and then let him pay three kine camlwrw to the king.

V 34 a 2 There is to be no reparation for mischief which a mad dog does, for it cannot be controlled. Although a dog should be taken in theft, the law of theft is not to be enforced thereon.

V 34 a 5 From the time the corn is put into the soil until it come into its sheaf, money payment is to be made for it; and afterwards a sound sheaf instead of the one damaged. For every fold steer, a halfpenny the day and a penny the night. For every horse which shall have shackles or fetters on it, a penny the day and two the night. If it be unrestrained, a halfpenny the day and a penny the night. If the taker unfetter it, when he shall catch it on the corn, let him pay three kine camlwrw to the king; let him however place the two bolts on

V 34 a 15 the same foot, and he thus forfeits nothing. Of the legal herd of the swine, let him catch the sow he may choose excepting the three principal animals; and let him keep it from one mealtime to another; and then let him offer it to its owner, and unless he liberate it from its law, let the taker make his own use of it. A legal herd

V 34 a 21 of the swine is twelve animals and a boar. Of

the legal flock of the sheep, a sheep is taken; and for every five animals to the extent of the legal flock, a farthing is taken. The size of the legal flock of the sheep is thirty animals. For V 34 a 25
every lamb, a hen's egg is taken to the extent of the legal flock; and then [a lamb] is taken. For the goats and kids, a similar procedure. V 34 b 3
Whoever shall find geese in his corn, let him V 34 b 3
cut a stick as long as from the top of his elbow to the end of his little finger and as thick as he will; and let him kill the geese in the corn with the stick; and those which he shall kill out of the corn, let him pay for. Geese which are V 34 b 7
found damaging corn through a corn yard or through a barn, let a rod be tightened on their necks and let them be left there until they die. Whoever shall find a hen in his flax garden V 34 b 10
or in his barn, let him keep her until her owner shall liberate her with a hen's egg; and if he catch the cock, let him break one of its claws and let him set it free; or let him take a hen's egg for every hen which shall be in the house. Whoever shall catch a cat mousing in his flax V 34 b 15
garden, let its owner pay for its damage. Who- V 34 b 17
ever shall find calves in his corn, let him keep them from one mealtime to another without their mothers' milk; and then let him set them

V 34 b 19 at liberty. If any person's corn bordering on a trevgordd be damaged, and there shall not be one animal caught upon it, let him take the relic and come to the trev; and if they swear an oath of ignorance, let them pay for the corn according to the number of cattle (yrif eidon llŏdyn); and that law is called, paying after a pol-
V 34 b 24 luted oath. If a person catch animals, which are strange to one another, in his corn or in his hay, and they fight in the pound and one animal kill the other, the owner of the animal is to pay for the beast killed and the taker is free.

V 35 a 4 Whoever shall deny a surety, let him give his oath together with the six persons nearest to himself in worth; four on the side of his father, and two on the side of his mother,
V 35 a 7 and himself seventh. Whoever shall deny suretyship, let him give his oath together with six in the like manner; and if his kindred be not in the same gwlad as himself, let him give his oath by himself over seven consecrated altars in the same cantrev as himself; for thus
V 35 a 12 is briduw denied. In three ways is a surety exonerated; by the debtor paying for him. The second is, by time being granted by the plaintiff to the debtor in the absence of the surety. The third is, by a distress being made

by the plaintiff on the debtor without consent of the surety; and then let him pay three kine camlwrw to the king. The time given for V 35 a 17
a surety to know whether he be a surety or not a surety, is three days. The period for a V 35 a 18
surety to prepare payment if he himself is to pay first, is nine days. In three ways are V 35 a 20
surety and debtor defended; by hearing the king's horn as he proceeds with his host; and by a prosecution for violence; and by a prosecution for theft; because a necessity in necessity is every one of these prosecutions. A surety is to convey a distress along with the V 35 a 23
plaintiff until it be secure, and let him suffer the affliction which comes; and if he does not this, let him pay himself. A surety who admits part V 35 b 1
of his suretyship and denies another part, let him swear on his own oath if he wills. Three V 35 b 3
sureties however there are, not one of whom shall bear his suretyship on his own oath although he deny a part and acknowledge another part of his surety; namely, a person who becomes a surety in the presence of a court, and an inefficient surety, and a paying surety. Whatever the first shall swear, the court should swear along with him or against him. The two others, whatever they shall

swear, with the six of their nearest of kin do they swear; for every one of them shall be a
V 35 b 11 debtor. A person should take a surety on all chattels saving the chattels which his lord shall
V 35 b 13 give him. Whoever shall be a surety for a person, if the debtor does not pay on the day fixed, the surety shall then have a period of fifteen days; and if then the debtor does not pay, the surety shall then have a period of ten days; and if then the debtor does not pay, then the surety shall have a period of five days; and if the debtor pays not then, let the surety pay; and these are the periods of a surety as to living chattels. If he be a surety as to inanimate chattels, a period of fifteen days has the surety then; and if then the debtor pays not, the surety has then a period of thirty days; and if then the debtor pays not, the surety then has a period of fifty days; and if then the debtor pays not, let the surety pay himself; and when the surety shall meet the debtor, let him strip him of all his clothing except the garment nearest to him; and thus let him always do until he gets back
V 36 a 4 the full payment from him. If a person's surety dies before the debtor pays his suretyship for him, let the plaintiff come with the six persons next [of kin] to himself over the surety's

grave if they find the grave, and let them swear that he was surety; and if they do not find the grave, let them swear over the sacred altar that he was surety and that he did not make good his suretyship for him whilst he lived; and thus he obtains his chattels. Although a surety proceed V 36 a 12
as to his suretyship in opposition to a lord, he is liable neither to dirwy nor camlwrw. If a V 36 a 13
person's debtor dies and he does not obtain from anyone the chattels bequeathed, let the surety proceed as to his suretyship for the dead, and let the three degrees of kin nearest to him pay; and the surety can compel [them] the same as [he could] the debtor, were he alive. Whoever shall V 36 a 18
confess owing chattels to another, let him pay without delay except in the three principal feasts, at Christmas and Easter and Whitsuntide; that is from Christmas Eve after vespers till the first day [of January] after mass; from Easter Saturday night after the resurrection, till Little Easter Day after mass; from Whitsun Saturday night after vespers till Trinity Sunday after mass; for no one should ask of another in those days. No one is to receive a son as surety V 36 b 1
without consent of his father whilst under his authority; nor monk, nor friar, without consent of their abbot; nor alltud, for his word as to a

Cymro is no word; nor a scholar of a school without consent of his master; nor a woman except as to that over which she has control. Such as these, their suretyship is no suretyship
V 36 b 8 save with consent of their lords. If a surety of a person dies, and there remains a son to him, the son is to stand in place of his father in his
V 36 b 11 suretyship. No one is to receive a debtor as surety, for they [i.e. debtor and surety] are two arddelws; and no one should other than choose his arddelw. If he chooses a debtor, there is no surety. If he chooses a surety, there is no debtor; and therefore no one can stand as
V 36 b 16 surety and as debtor. A lord is to be surety for all chattels acknowledged to be without
V 36 b 17 surety. If the debtor permit the surety to give the worth of a pound in pledge for a penny, and before the time of the pledge, it [i.e. the pledge] be lost, the debtor is not to pay back save a halfpenny; for that is a third of a legal penny; and he himself debased the status of
V 36 b 23 his pledge. If a surety gives a large thing in pledge for a small thing, the plaintiff is to take it; and although it be lost before the time, the plaintiff is not to restore to the surety save a third. The surety however is to restore the whole to the debtor because he took it unlaw-

fully. If a debtor gives the worth of a pound V 37 a 4
in pledge for a penny and it lapse, no compensation is given him.

Every cause according to its contract; it is V 37 a 6
not a contract without contract men; a contract is to be abjured like suretyship. No one is to make a contract for another without his permission; neither a father for his son; nor a son for his father; because a contract does not last except during the life of him who makes it. Although a contract be made in opposition to law, it must be observed. A contract annuls a custom. Stronger is contract than justice. If a person promise chattels to V 37 a 13
another in the presence of witnesses and be afterwards desirous of denying it, it is not possible, unless the other's witnesses fail him. If he promise with no one in the place, let him swear on his own oath if he will.

Seven pounds is the gobr of a king's V 37 a 18
daughter, and it is paid to the mother; and the husband pays her cowyll, for land is paid to her. Twenty-four pounds is her agweddi. If the daughter of a breyr goes away with a man clandestinely without consent of kindred, her agweddi, when deserted, will be six steers with their horns and their ears of equal length.

V 37 a 24 To the daughter of a taeog are paid three
V 37 a 25 steers of the same age as those. If a man takes a wife with consent of kindred, and if he leave her before the end of seven years, let him pay her three pounds in her agweddi if she be the daughter of a breyr; and in her cowyll a pound and a half, and in her gobr six
V 37 b 5 score pence. If she be the daughter of a taeog, a pound and a half in her agweddi, and six score pence in her cowyll, and twenty-four pence in her gobr. If he leaves her after the seven years, there will be an equal sharing between them, unless status gives more to the husband. Two-thirds of the children go to the husband, namely the eldest and the youngest; and the third to the mother. If death separates them, there will be an equal sharing
V 37 b 13 between them of everything. Sarhâd of a married woman is paid according to the status
V 37 b 14 of her husband. When a married man is killed, his sarhâd is paid first and afterwards his galanas. A third of her husband's sarhâd, the
V 37 b 17 wife receives. The wife of a free man can give her shirt and her mantle and her headcloth and her shoes and meal and her cheese and her butter and her milk without consent of her husband; and can lend all the furniture of the house.

The wife of a taeog cannot give without consent of her husband except her headgear, and cannot lend except her sieve and her riddle; and that as far as her calling can be heard with her foot on her threshold. If a [pure] maiden goes V 37 b 21 V 37 b 25

[A chasm in V supplied from W]

away clandestinely without consent of kindred, her father can bring her back against her will from her husband; and he is not to pay her amobr to the lord. If a woman however go away clandestinely, no one can bring her back against her will from her husband. From the place where her home may be her amobr is paid. Whoever shall commit a rape on a woman, let him pay her gobr to the lord; and her dirwy and her dilysdod and her agweddi and her sarhâd, he pays to the woman; and if she be a maid, let him pay her cowyll. If a man denies rape on a woman and if the woman persists against him, let her take the relics in her right hand and his penis in her left hand, and let her swear to his having committed rape on her; and in this way she loses nothing of her right. Whoever shall deny rape, let him give the oaths of fifty W 79 b 4 W 79 b 10 W 79 b 13 W 79 b 18

men without bondman and without alltud.
W 79 b 20 From three causes a woman does not lose her agweddi although she may leave her husband: on account of leprosy, and bad breath, and
W 80 a 2 default of connexion. Three things which are not to be taken from a woman although she be abandoned for her fault: her cowyll; and her argyvreu; and her wyneb-werth when her husband has connexion with another woman.
W 80 a 5 If a maiden does not exercise her will as to her cowyll before she rises in the morning from beside her husband, it is to be between
W 80 a 7 them. Three times a woman has her wyneb-werth from her husband when he shall have connexion with another woman; and if she endure beyond that, she receives nothing.
W 80 a 10 If a mature maid be given to a man and if he says that she was not a maid, let the maid swear with four persons that she was not a woman. The persons are to be, herself and her father and her mother and her brother and her sister.
W 80 a 15 Three oaths a woman when scandalized makes to a husband: first, the oaths of seven women; and on the second scandal, the oaths of fourteen women; and on the third scandal, the oaths of fifty women; and if he endures beyond that,
W 80 a 19 he receives nothing. Let no one give a woman

to a man without taking surety for her gobr
to the lord. If a woman be taken clandestinely W 80 a 21
to any house, let the man of the house take
surety for her gobr to the lord; and if he
does not take it, let him pay himself. The W 80 b 3
gobr of a female alltud is twenty-four pence.
The chief of song has the gobrs of the daughters W 80 b 4
of the bards who shall be under him. The W 80 b 5
throw of a sickle is the protection of a bond-
man. The throw of an axe or a hedging-bill, W 80 b 6
is the protection of a land-maer. Twenty- W 80 b 7
four pence is the sarhâd of a serving bond-
woman who works neither at the spade nor
the quern. If a married man has connexion W 80 b 10
with another woman, let him pay six score
pence to the lawful wife for her wyneb-werth.
If a husband and wife separate before the end W 80 b 12
of the seven years, thus is the furniture divided
between them. The husband has what bed-
clothes shall be between him and the floor, and
the wife has the coverlid. The husband has
the corn, and the wife has the made flour.
The husband has the plaid and the winnowing
sheet and the dormitory bolster and the coulter
and the fuel axe and the handaxe and all the
sickles save one sickle. The wife has the broad
axe and the share and the spade and the one

sickle and the middle augre; and the husband has all the irons save those. The wife has the ox car and the yokes and all the milk vessels save one pail, and all the dishes save one dish which the husband has. The wife has all the butter save one vesselful which the husband has; and if there be lumps of butter, the husband has one. The wife has all the flesh which shall be on the floor, salted and unsalted, and all the cheese which shall be in brine and unsalted; and the husband
W 81 a 12 has all the hung flesh and cheese. The wife is to be in her house waiting for her share of the chattels until the end of the ninth day.
W 81 a 14 A wife who shall declare herself to be pregnant when her husband shall die, ought to remain in her house until it shall be known whether she be pregnant; and if she be not pregnant, let her pay three kine camlwrw to the king; and let her leave the house and the land to the heir.

W 81 a 20 If two women shall be journeying through any place and there be no one with them, and two men meet them and violate them, they are not to be compensated. If however there be one person with them although ever so little, unless he be a carried child, they lose none

of their right. If a man take a woman clandestinely and keep her with him until the end of the seventh day without doing right to her, he is not to do right to her until the end of a day and a year; then however she is to have full right. W 81 b 5 A woman of full age who goes with a man clandestinely, and is taken by the man to bush or brake or house, and is, after connexion, deserted; upon complaint made by her to her kindred and in the courts, she is to take for her chastity a bull of three winters, having its tail shaven and greased with tallow and then thrust through the covering hurdle; and then let the woman go into the house, and place her foot on the threshold, and take the tail in her hands, and let a man come on each side of the bull and a goad in the hand of each to stimulate the bull; and if she can hold the bull, let her take it for her wyneb-werth and her chastity; and if she cannot, let her take what tallow may adhere to her hands. W 81 b 10 A woman who surrenders herself to a man in bush and brake, and is abandoned by the man who connects himself with another woman, and she come to complain to her kindred and to the courts; if the man deny, let him swear on a bell without a clapper; if he make compensa- W 82 a 5

tion, let him pay her a penny as broad as her buttocks.

W 82 a 12 If a woman go about alone and a man meet her and violate her; if the man denies, let him give the oaths of fifty men, three of them under vow that they will not seek a woman, and that they will not consume flesh, and that they will never ride on horseback. If he will not deny it, let him pay to the woman her gwaddol and her dilysdod and her dirwy; and a silver rod to the king in the manner he is entitled; and if the man cannot pay, his testicles shall be
W 82 a 21 taken. Three times is the sarhâd of a man to be augmented, when his wife is seduced.
W 82 b 1 The law of nursing during a year is a cow, and a mantle, and a shirt, and a headcloth, and a pair of shoes, and a carload of the best corn which grows upon the man's land, and a pan with feet.
W 82 b 5 The worth of a vat of mead, which is paid to the king, is six score pence; and the wax is to be divided thus, the third to the king, and the second third to him who makes it, and the third [third] to him who gives the mead. Nine hand-breadths is the measure of the vat of mead when measured diagonally, that is, from the furthest bottom groove to the hither rim.

The skin of an ox or a cow or a stag or W 82 b 12
a hind or an otter: twelve pence is the
value of each. The skin of a beaver is half W 82 b 14
a pound in value. The skin of a marten is W 82 b 15
twenty-four pence in value. The skin of a W 82 b 16
stoat is twelve pence in value. Of every wild W 82 b 17
animal killed on another person's land, the
owner of the land shall have the hind quarter
next the ground if the flesh be eatable. What- W 82 b 20
soever thing the guest men (dofrethwyr) shall
show to the taeogs to whose houses they
come, the taeogs are to pay for, if they be lost,
except glaives and trowsers and knives. Their
horses are not to be kept by the taeogs except
during the night, because they are to pay if
they are lost during the night. A king's W 83 a 5
supperer shall give a penny to the servants to
spare the barn and his food. The fore sitter W 83 a 7
of a cantrev, that is, the footholder, pays a vat
of bragod to the king every year. When a W 83 a 9
person from a border gwlad shall die on the
land of another person, sixteen pence does the
owner of the land receive for his death clod;
and all the ebediw to the lord because of that.

Five persons nearest in worth are to deny W 83 a 13
a back-burthen unless prosecuted as theft.

Seven persons are to deny a horse-burden unless
W 83 a 16 prosecuted as theft. Twelve men are to deny the worth of six score pence unless prosecuted
W 83 a 17 as theft. Twenty four men are to deny the worth of a pound, unless prosecuted as theft.
W 83 a 19 A pound is the cyvarwys of a man with a family in the year.

W 83 a 21 The ebediw of every free man is six score pence. Six score pence is the ebediw of the servant of a lord. Four score and six pence is the ebediw of a taeog. If there be a church on his land, his ebediw will be six score pence.
W 83 b 4 Twenty-four pence is the ebediw of a male
W 83 b 5 cottar. Twelve pence is the ebediw of a female
W 83 b 6 cottar. A chief of kindred does not himself pay his ebediw since the one who shall be chief
W 83 b 9 of kindred after him pays it. A son is not to be chief of kindred after the father in immediate succession, because chieftainship of kindred is
W 83 b 11 during life. A married woman who is overtaken in her adultery loses her agweddi, and [her] chattels are brought by her kindred to her husband.

W 83 b 14 If it is said against a person that he was seen by daylight with a thing stolen, and another brings an accusation that he saw him, let him who is scandalized give the oaths of

twenty-four men so that an even number comes from every cymwd of the same cantrev, and the accuser shall not be able to do anything against him. And this law is called a full denial against a full information.

This is how one is to accuse of theft legally : W 83 b 20 seeing the person from daylight to twilight with the thing stolen, and the accuser swearing together with three men of the same status as himself at the gate of the churchyard, and at the door of the church, and over the sacred altar.

If an informer under a sacred vow with the W 84 a 6 witness of the priest (periglaỏr), comes with the person robbed into the presence of the priest (offeirat) to the church, let the priest desire the informer at the door of the church for God's sake not to swear falsely ; and if he swears there, he does likewise at the door of the chancel, and the third time above the altar ; and if the person denies after (dros) that, let the priest confirm it on his word thrice ; and if the person does not believe it, let the priest swear once and thus it is not possible to go against him.

The worth of a winter house. Fifty pence is W 84 a 16 the worth of the roof tree, and thirty pence is the worth of every fork which shall support

the roof tree. The benches, and the upper benches and the stanchions and the doors and the outerdoors and the lintels and the sills and the side posts, are each worth four legal pence.

W 84 b 1 Whoever shall uncover a winter house is to
W 84 b 3 pay the third of its worth. The worth of an autumn house is twenty-four pence in value, if there be an auger hole therein; and if not,
W 84 b 5 it is twelve pence in value. A summer house is twelve pence in value. The fork of a summer house or an autumn house is two legal pence
W 84 b 8 in value. A door hurdle is two legal pence in value.

W 84 b 9 The barn of a king is six score pence in value. The barn of a breyr is three score pence in value. The barn of a king's taeog is
W 84 b 1 thirty pence in value. Let every one leave his barn open until the calends of winter that wind may circulate therein; and if cattle enter therein, let their owner pay for their damage. After the Feast of All Saints unless there be an edder in three places on the partition of a barn, the damage done therein shall not be paid for.

W 84 b 19 A piped kiln of a king is half a pound in
W 84 b 20 value if there be a house over it. A piped kiln of a breyr, if there be a legal house
W 85 a 1 over it, is three score pence in value. A piped

kiln of a taeog of a king is thirty pence in value if there be a legal house over it. A piped W 85 a 3
kiln of a taeog of a breyr is twenty four pence in value if there be a legal house over it. Every W 85 a 5
kiln which is not a piped kiln is half the value of those above, according to the status of their owners. Whoever shall kindle a fire within W 85 a 7
a kilnhouse, unless a pledge be taken from another in the presence of witnesses before he leaves it as to the extinguishing of the fire, or as to its being secure, the loss will be equal between them as they pay together. The W 85 a 11
first house which is burnt in the trev through negligence of fire, let it pay for the first two houses set on fire thereby. The loss is to be W 85 a 13
shared equally between the one who shall give the fire and the one who shall kindle it. Who- W 85 a 15
ever shall lend a house with fire to another; if the latter kindle a fire therein thrice, [the owner] shall receive from him the full pay if the house is burnt. If an accusation of the crime of W 85 a 18
burning stealthily be brought against a person, the oaths of fifty men will be necessary for him. If he obtain his rhaith, it will be sufficient for him; if he obtains it not, he becomes a saleable thief. A saleable thief is worth W 85 a 21
seven pounds. If a thief be found burning W 85 b 1

a house stealthily and be laid hold of, his
W 85 b 2 life will be forfeited. A thief who is put to death is not to lose any of his chattels, because both reparation and punishment are not to be exacted; only payment of the chattels to the loser because he ought not to leave behind an
W 85 b 6 unsatisfied claim. There is to be no galanas for a thief; and there is to be no recrimination between two kindreds on account of him (ỳrdaó).

W 85 b 8 A yew of a saint is a pound in value. An oak is six score pence in value. Whoever shall bore through an oak is to pay three
W 85 b 10 score pence. A branch of a mistletoe is three score pence in value. Every principal branch of
W 85 b 12 the oak is thirty pence in value. An apple tree is three score pence in value. A crab tree is
W 85 b 14 thirty pence in value. A hazel tree is fifteen
W 85 b 14 pence in value. Fifteen pence is the value of
W 85 b 15 a yew of a wood. A thorn is seven pence half-
W 85 b 16 penny in value. Every tree after that is four legal pence in value except a beech tree. That
W 85 b 18 is six score pence in value. Whoever shall fell an oak on the king's highway, let him pay three kine camlwrw to the king, and the worth of the oak; and let him clear the way for the king; and when the king goes by, let him

cover the stock of the tree with cloth of one colour. If a tree fall across a river and things get entangled in the tree, the owner of the land whereon the stock of the tree may be, is to have the find whatever way the river may have turned the top branches of the tree. W 86 a 2

A sword on the hilt of which is gold or silver, is twenty-four pence in value. W 86 a 6

A sword without gold and without silver thereon, is twelve pence in value. W 86 a 7

A shield whereon is a blue colour, is twenty-four pence in value. W 86 a 9

A shield of the colour of its wood, is twelve pence in value. W 86 a 10

A spear is four legal pence in value. W 86 a 11

A battle-axe is two legal pence in value. W 86 a 12

A knife is a legal penny in value. W 86 a 14

A buttery (talgell), and a pigsty and a sheepfold, are each thirty pence in value. W 86 a 16

Millstones are twenty-four pence in value. W 86 a 17

A quern is four legal pence in value. W 86 a 18

The harp of a chief of song is six score pence in value. Its tuning key is twenty-four pence in value. W 86 a 20

The king's harp and his plaid and his throwboard are each six score pence in value. W 86 b 1

The harp of a breyr is three score pence in value. Its tuning key is twelve pence in value. W 86 b 2

The plaid of a breyr is three score pence in value. W 86 b 3

A sleeping

W 86 b 4 pillow is twenty pence in value. A throwboard
of the bone of a whale is three score pence in
W 86 b 5 value. A throwboard of any other bone is
W 86 b 6 thirty pence in value. A throwboard of a
W 86 b 7 hart's antler is twenty-four pence in value. A
throwboard of a steer's horn is twelve pence
W 86 b 8 in value. A throwboard of wood is four legal
W 86 b 9 pence in value. A broad axe is four legal
W 86 b 10 pence in value. A fuel axe is two legal pence
W 86 b 11 in value. A hand hatchet is one legal penny
W 86 b 12 in value. A large auger is two legal pence in
W 86 b 13 value. A medium auger is one legal penny in
W 86 b 14 value. A wimble and a drawknife and a bill-
hook and a whetstone are each one halfpenny
W 86 b 16 in value. A coulter is four legal pence in
W 86 b 17 value. An adze and a reaping-hook and a
mattock and a sickle and shears and a comb
and a hedging-bill and a billhook and a willow
pail and a white pail with small hoops and
a baking board and a flesh-dish and a pail of
willow wood and a sieve are each of them one
W 87 a 1 legal penny in value. A spade and a willow
bucket and a broad dish and a riddle are each
W 87 a 2 a curt penny in value. A yew pail and a tub
and a stave churn and a vat churn and a bowl
and a liquor bowl and a winnowing sheet and
a pan with feet are each four legal pence in

value. A turning wheel and a pot-ladle and W 87 a 5
a weeding hook are each a farthing in value.
A skiff is twenty-four pence in value. A sal- W 87 a 6
mon net is sixteen pence in value. A grayling W 87 a 8
net is twelve pence in value. A bow net is W 87 a 9
four legal pence in value. A coracle is eight W 87 a 10
legal pence in value. Whoever shall place a W 87 a 11
net in a river on another person's land without his permission, has a third of the fish for himself, and the owner of the river two-thirds.

Whoever shall break a plough upon W 87 a 15
another person's land, let him pay to him a new plough and nine days' ploughing. The worth of a plough is two legal pence. The worth of one day's ploughing is two legal pence. The worth of the long yoke and its bows, one legal penny.

Thus come the hires. The hire of the plough- W 87 a 21
man first, and after that the hire of the share and the coulter. Then the hire of the best ox for the plough. Then the hire of the driver, and then from best to best of the oxen. No one W 87 b 4
from a taeogtrev is to plough until every one in the trev shall obtain cotillage. If an ox die W 87 b 6
by overploughing, the owner has an erw and that is called the erw of the black ox.

W 87 b 9 Every pledge lapses at the end of the ninth day except these. Implements belonging to a church should not be pledged, and,
W 87 b 12 although pledged, do not lapse. A coulter and a cauldron and a fuel axe never lapse
W 87 b 14 although pledged. A period of a day and a year is allowed for gold and coats of mail
W 87 b 16 and golden vessels when pledged. The law of borrowing is to return the thing in the state it was given. Whoever shall lend is to take witnesses lest it be denied. If it be denied and
W 87 b 20 the owner prove it, let him pay twofold. Whoever shall promise chattels to another and shall deny it when one comes to demand them, the law of perjury is to be applied to him if he swears publicly, that is, three kine camlwrw to the king; and let him do penance for the perjury; and the other, if he has witnesses, shall have the chattels.

W 88 a 6 Whoever shall pay galanas, if the whole kindred be in the same gwlad as himself, he is to pay all by the end of a fortnight. If however the kindred be scattered in many gwlads, a period of a fortnight is allowed for every gwlad.

Thus is dispersed galanas paid. A pound W 88 a 11
is a brother's share. Six score pence
the share of a first cousin. Three score pence
the share of a second cousin. Thirty pence is
the share of a third cousin. Fifteen pence is
the share of a fourth cousin. Seven pence
and a halfpenny is the share of a fifth cousin.
There is no proper share nor proper name
for kin farther removed than that. The share W 88 a 17
of a father from his son's galanas : a penny.
The same law applies when receiving a share
of galanas and paying it. Lest kindred be lost,
until it be denied a spear penny is received.
A kindred pays sarhâd with no one whilst he W 88 a 21
himself has chattels in his possession. If how-
ever his chattels are deficient, it is right [for
his kindred] to pay a share along with him till
the third degree of kinship.

The dire event of a galanas is when a W 88 b 4
person shall kill the other and a certain
day be appointed for compensating that crime ;
and before that crime is compensated he also be
killed by a person of another kindred without
[their] owing him anything. That law is called
a dire event of galanas because of the gravity
of losing him and paying the crime previously
committed by him.

W 88 b 12 The fifth day before Michaelmas, the king is to forbid his wood until the end of the fifteenth day after the Epiphany; and of the swine which shall be found in the wood, the king has the tenth beast until the end of the ninth day; and thenceforward they are at the king's pleasure.

W 88 b 19 If sarhâd is done to the apparitor whilst sitting during the pleas, there is paid to him for his sarhâd a sieveful of chaff and an addled egg.

W 88 b 21 The king is to have of the spoil (anreith), the stud and the goats and the furred clothes and the arms and the prisoners, without sharing them with any one. He is not however to receive the third of the working mares (kefŷc tom) because W 89 a 4 they are spoil (yspeil). Whoever shall speak haughtily to the king or unseemly, let him pay W 89 a 7 three kine camlwrw twice. When a taeog shall receive land from the king, the king is to have from the taeog three score pence for every rhandir; and if there be a church on the land of the taeogtrev, six score pence come to the king W 89 a 12 from the one who shall take it. The ebediw of a bondman to whom the king gives land is four score and ten pence; and the third comes W 89 a 14 to the maer and the canghellor. The pet animal of a king's wife or his daughter is a pound in

value. The pet animal of a [breyr's] wife or W 89 a 16
his daughter is half a pound in value. The pet W 89 a 17
animal of a taeog's wife or his daughter is a curt penny in value because they ought not to keep pet animals.

A free man is to answer for his alltud in W 89 a 20
every claim for which he is not to lose the tongue, and life, and limbs; for no one is to lose tongue and life and limbs by the tongue of another person. The worth of a ready-made W 89 b 2
garment in the law of Howel the Good is twenty-four of silver. An unintentional blow is not W 89 b 4
sarhâd. It is right, however, to make amends for the injury, that is, for blood and wound and a scar if it be conspicuous. When payment is W 89 b 7
made for a foretooth, the worth of a conspicuous scar is to be paid with it.

There are five keys to the office of a judge. W 89 b 9
One is, the fear of thy teacher and the love of him. The second is, frequent asking for thy instruction. The third is, retaining the instruction which thou dost receive. The fourth is despising riches. The fifth is, hating falsehood and loving truth for the fear of God.
Whoever shall destroy a meer on another per- W 89 b 15
son's land, let him pay three kine camlwrw to the king, and restore the meer to its former

W 89 b 18 condition. Whoever is suspected concerning testimony, let him swear so that he may have right and law; and then let the other take the relic and let him deny on his oath and let him object to the witness; and after that let the judges take notice whether they object wholly. Whoever shall object to a witness before his
W 90 a 2 testimony is given, let him lose the suit. If a man in any host denies having killed [what is now] a corpse, let him pay six score pence and give the oaths of fifty men of the same status
W 90 a 5 as himself to deny murder. Whoever shall do sarhâd to another of the people of these four gwlads, to wit, Deheubarth, Gwynedd, Powys, and Lloegr, let him pay four kine and four score
W 90 a 9 of silver to him. Whoever shall pay galanas to another [of the same gwlads], is to pay three score and three kine without addition.
W 90 a 11 Whoever shall find a dead wild sow (hŏch coet) on another person's land, let him take its fore
W 90 a 14 quarter. Another animal the flesh of which it is right to eat; the back quarter thereof he receives. If it be a fox or another uneatable animal; he receives a curt penny from the owner of the land, if the latter (ynteu) wills to have the skin.

The dirwy and camlwrw of court and llan are doubled. If the fault be done in the churchyard in the place of refuge (ỳnỳ nodua), the amount of the dirwy is seven pounds. The abbot has half the dirwy of a llan, if he is acquainted with literature (kỳuarwỳd ỳnllỳthỳr) and church custom; and the other half goes to the lay proprietors (meibon lleỳn) of the church. The reason they receive thus when dirwy or camlwrw is due, is because they are the protectors of the llan; and this is why those chattels are given specially to the saint and are not [deemed] of the same status as offerings. W 90 a 19

The maer and the canghellor do not receive a share of the prid which comes to the lord (teỳrn) for land, nor of twnc nor of thief. W 90 b 8

If a ship be wrecked on the land of a lord (teỳrn), the lord has it; and if a ship be wrecked on the land of a bishop, it is divided between the king and the bishop. W 90 b 11

When the law of distress is applied in the case of a marwdy or any other suit, the household and the maer are to have the heifers and the bullocks and the yearlings and the sheep and the goats, and they are to have everything in the house except horses and oxen and large cattle and gold and silver and furred W 90 b 13

clothes; and if there is anything which is worth
W 90 b 20 a pound, a king has it. A third of galanas is to fall on the owner of the weapon with which
W 91 a 1 the person was slain. Chattels which are taken from [a time of] war to [that of] peace are to be divided between the one who took them and
W 91 a 3 the one who owned them previously. If two persons shall be walking through a wood, and the one in front lets a bough strike the one in the rear so that he loses an eye, he is to pay the worth of the eye to the other.

W 91 a 7 The time between court and llan is

[V resumes]

V 38 a 1 nine days to give an answer, and nine to give surety, and nine to render justice, in respect to the claim demanded. Nine days are allowed to a lord to recollect his oath. To a priest is allowed until he gets the first
V 38 a 5 opportunity to sing mass. In every suit there ought to be a summons and a claim and
V 38 a 7 an answer and judgment and peace. Every builder upon open land is to have three trees from the person who shall own the wood, whether the woodsman (coetó;) be willing or
V 38 a 10 unwilling: a roof-tree and two roof-forks. Whoever shall be a gorvodog for another, if he is

unable to bring him to law, let the gorvodog be liable by law for the person on whose behalf he became such. The time for a gorvodog to request the return of his gorvodogship: one day and a year. A thief who shall be placed V 38 a 14
upon sureties is not to be destroyed. No one V 38 a 15
is to make satisfaction nor answer for an act of his bondman saving for theft. There is to be V 38 a 17
no justice and law without these four requisites: a common lord, and a presiding (kadeiraỏc) judge, and two parties present. Whoever shall break V 38 a 20
co-tillage willingly engaged in, let him pay three kine camlwrw to the king; and all his tilth to the co-tiller. The meadow-lands are to be fenced V 38 a 23
off (affoɤeſtir) on account of the swine because they spoil the land. Whoever shall find them on his meadow-land or in his corn before it is ripe, let him receive four legal pence from the owner of the swine. If they spoil ripe corn, let their damage be paid for.

In six ways does a person lose his chattels: V 38 b 4
by loss and surreption and theft; by loan and hire and deposit. In the first three cases, he is to discover and to swear to them. In the three others, he is not to do so unless they are restored as they were given. A blow received V 38 b 8
unintentionally is not sarhâd. It is right

however to compensate the injury, that is, blood and wound and a conspicuous scar if there be one.

V 38 b 11 Any person who is pledged is to be of the same worth as the one for whom he is given as pledge.

V 38 b 13 Whoever shall bring a charge as to animals having damaged his corn, their owner shall exculpate them as to the amount he may will according to the damage they have done; and for what he will not swear to, let him pay. Whoever shall have full right for his damaged corn from an owner of animals, is thenceforward neither to have payment for that worthless straw nor is he to detain animals on it.

V 38 b 20 A graft is four legal pence in value until the following calends of winter. From that time forward an increase of two pence every season is added until it shall bear fruit; and then it is three score pence in value. And therefore a graft is of the same worth as the calf of a large cow from the beginning to the end.

V 39 a 1 Whoever is suspected as to testimony, let him swear so that it may be legal for him; and then let the other take the relic and let him deny on his oath and let him object to the witness. After that let it be noticed whether a complete objection was made. Whoever objects to a witness before his testimony is delivered,

let him lose the suit. He who shall object to a witness, let him object before the witness shall withdraw from the relic after that the testimony is sworn ; and unless he objects then, the witness stands. A witness as to (ar) a witness has no allotted time. Evidences and witnesses have V 39 a 9
the same force and are equally effective in every suit, and especially (agŏell) in a suit of land and soil. The time allowed for witnesses or a V 39 a 11
guarantor from beyond the sea is one day and a year. The time allowed for witnesses or a V 39 a 13
guarantor from a border gwlad is a fortnight. The time allowed for witnesses or a guarantor V 39 a 14
of the same gwlad is nine days. The time V 39 a 15
allowed for witnesses or a guarantor of the same cymwd is three days. Whoever shall will V 39 a 16
to object to defunct testimony, let him proceed against him who shall testify it. Whoever shall V 39 a 18
will to object to living testimony, let him first proceed against the witness[es] on their words ; and then, after they shall have sworn their oath, let him swear that [each] has sworn falsely, and let him say that he is no lawful witness against him, and let him specify the cause ; and let him testify to two men that the witness did not proceed against the cause objected ; and those two men are called counter-witnesses, and they are

V 39 b 1 unobjectionable. When a witness in his testimony shall lawfully testify of a thing to others against a defendant, or when a defendant shall lawfully testify of a thing against witnesses; such are called counter-witnesses in law, and
V 39 b 6 they are not to be objected to. The calling forward of evidences is possible any time the person who shall call them may will, whether before denial and defence or afterwards; because what took place before the suit is what they
V 39 b 10 prove between the litigants. Contravening of evidences is when they shall first appear against the defendant for these causes: for manifest perjury, or for public or private spoil, or for breaking the peace, or for being excommunicated by name, or for near relationship, or for evident enmity, or for his being a sharer of the chattels with which the suit is concerned; and that before they revert to their recollection. If he then is unable to contravene them lawfully, afterwards let him object to them as witnesses in one of the three lawful ways.

V 39 b 21 Whoever shall waylay pays twofold, because it is a violence against a person to kill him, and a theft to conceal; and that is the one place in law where violence and theft become connected. And it is to be thus denied; the

oaths of fifty men to deny wood and field, and three of them under vow to abstain from flesh and woman and horse riding. The measure in denying wood and field is a legal rhandir between open and tangled, and wood and field, and wet and dry; and such as cannot lawfully deny a rhandir, cannot deny wood and field. It is not waylaying however if it be on a lawful road (ffoɪd gyfreith) without hiding and without concealment thereon. If however he is out of the road five legal paces and five feet in each pace, it is a waylaying; and that is the reason it is so denied, and that a twofold payment is made; and that is the one instance for which hanging and confiscation are due.

There are seven bishop-houses in Dyved, and V 40 a 14
Mynyw is the chief in Cymru. Llanismael and Llandegeman and Llanussyllt and Llanteilaw and Llanteulydawc and Llangeneu. The abbots of Teilaw and Teulydawc and Ismael and Degeman should be ordained scholars. Twelve pounds is the ebediw of every one of these, and it is to be paid to the Lord of Dyved; and those who succeed them are to pay it. Mynyw is free from every due. Llankeneu and Llanussyllt are free from that due because they have no land. Whoever

shall do sarhâd to any one of those abbots, let him pay seven pounds to him, and let a female of his kindred be a washerwoman as a reproach to the kindred and as a memorial of the punishment (dial).

V 40 b 1 Three calamitous losses of a kindred :— one is, that there should be a doubted son without being affiliated and without being denied ; and that such should kill a man of another kindred without owing him anything ; the whole of that galanas is to be paid ; and then he is to be denied lest he should commit a second crime. The second is, paying the whole of a galanas excepting a penny and a halfpenny ; and should there be a failure of that, and a person of the kindred be killed on account of that failure, there is to be no claim for him. The third is, when an innocent person is slandered concerning a corpse and is proceeded against, if he does not deny by a period lawfully fixed, and if a person be killed because of him, there is to be no expiation for it.

V 40 b 14 Three legal periods to avenge a dead body :— between two kindreds who do not originate from the same gwlad, commencing a claim on the first day of the week following that wherein the

dead was murdered; if there comes no answer by the end of a fortnight, the law makes vengeance free. The second is, if the two kindreds are in the same cantrev, commencing a claim on the third day after the dead is slain; if there comes no answer by the end of the ninth day, the law makes vengeance free. The third is, if the two kindreds are in the same cymwd, commencing a claim on the third day after the dead is murdered; if there comes no answer by the end of the sixth day, the law makes vengeance free.

Three nets of a king are: his household, for which net there is no reparation but the mercy of the king. The second is his stud; for every horse caught on it, the king receives four legal pence. The third is the cattle of his maer-house; for every steer found on them, the king receives four legal pence. V 41 a 2

Three nets of a breyr are: his stud, and the cattle of his maer-house, and his swine, because, if an animal is found among them, the breyr receives for every animal four legal pence. V 41 a 8

Three nets of a taeog are: his cattle, and his swine, and his homestead (hentref); for each animal caught therein he receives four curt pence from the calends of May until September shall have gone. V 41 a 11

V 41 a 15 Three dirwys of a king are: the dirwy for violence, and the dirwy for theft, and the dirwy for acknowledged fighting. The expiation dirwy for violence is a silver rod and a gold cup with a gold cover of the kind mentioned in expiation of a king's sarhâd. The expiation dirwy for acknowledged fighting is twelve kine. The expiation dirwy for theft is, if a person be charged with theft and he personally deny it satisfactorily, and a rhaith be placed on him and it fail, he is an acknowledged thief since his rhaith has failed. Innocent by his own account, nothing being taken in his possession or found in his hand, twelve kine dirwy
V 41 b 2 upon him. Three indispensables of a king are: his household priest, and his court judge, and his
V 41 b 3 household. Three things which a king shares with no one: his gold treasure, and his hawk, and his thief.

V 41 b 6 Three fours there are:—four causes of perverting judgment; from fear of a powerful man, and heart hatred [of enemies], and love of friends, and lust of chattels. The second four are: four shields which interpose between a person and a rhaith of a gwlad in a prosecution for theft; one is, legally harbouring a guest, that is, keeping him from the time of nightfall until the

morning, and placing the hand over him three times that night, that is, swearing on his part and the people of the house with him. The second is birth and rearing; the owner swearing with two men of the same status as himself, as to seeing the birth of the animal and its rearing in his possession without its going three nights from him. The third is a warrant. The fourth is custody before loss, that is, a person swearing with two men of the same status as himself, that before the other lost his chattels, those chattels were in his possession. There is no warrant except unto the third hand. The third hand establishes custody before loss, and that defends a person from [a charge of] theft. The third four are: four persons to whom there is no protection against the king either in court or in llan. One is a person who violates the protection of the king in one of the three principal festivals. The second is a person who shall be pledged willingly to the king. The third is his supperer, a person who ought to provide for him and who leaves him that night without food. The fourth is his bondman.

Three crimes which, if a person commit in his own gwlad, his son is on that account V 42 a 7

to lose by law his father's trev: the killing of his lord; and the killing of his chief of kindred; and the killing of his family representative (teispan tyle); and that because of the gravity
V 42 a 11 of those crimes. Three silent ones in session: a lord of justice listening to his gwyrda adjudicating their laws; and a judge listening to a plaint and defence; and a surety listening to a plaintiff and defendant mutually answering.

V 42 a 16 Three lawful rests of a spear during pleadings: one is, thrusting its butt-end in the earth with one hand till it can scarcely be drawn out with two hands. The second is, thrusting its point into a bush till the blade be
V 42 a 20 hid. The third is, the placing thereof on a thicket which shall be of the height of a man. And unless it be on one of those three rests and a person encounter it so as to cause his death, a third of the person's galanas falls
V 42 a 24 upon the spear's owner. Three futile expressions which are uttered in court and do not avail: denial before verdict; and premature
V 42 b 2 objection; and pleading after judgment. Three worthless milks there are: milk of a mare; milk of a bitch; and milk of a cat; since there
V 42 b 4 is no expiation made for any of them. Three sarhâds not to be expiated if received when

intoxicated: sarhâd done to the priest of the household; and sarhâd to the judge of the court; and sarhâd to the physician of the court; because these should not be intoxicated, as they know not what time the king may have need of them. Three buffets not to be expiated: V 42 b 9
one by the lord on his man in ordering him in the day of battle and fighting; and one by a father on his son to punish him; and one by a chief of kindred on his relative in order to counsel him.

Three women with whose heirs there is to V 42 b 14
be no pleading as to their mother's trev: a woman who is given as a hostage for land and who bears a son in her condition of hostage; and the son of a woman who shall avenge a person of his mother's kindred and on that account lose his father's trev, and therefore there is to be no pleading with him as to his mother's trev; and the son of a woman who is given to an alltud with the kindred's consent.
Three disgraces of a kindred there are, and on V 42 b 22
account of a woman the three occur: the violation of a woman against her will. The second is, bringing another woman to the house, supplanting [the wife] and driving her forth. The third is despoiling her, being more pleased

to spoil her than to be connected with her.

V 43 a 2 Three pieces of flesh of a hundred perplexities there are: one is a piece stolen [*lit.* theft] as to whatever way a share thereof may travel, for there are nine accessories to it. The second is the hart of a king as to whoever may cut it up. The third is a carcase left by a wolf as to whoever may do wrong with respect to it.

V 43 a 7 Three strong scandals of a woman there are: one is seeing the man and the woman emerging from the same thicket, one from each side of the thicket. The second is seeing them both under the same mantle. The third is seeing the man

V 43 a 12 between the two thighs of the woman. Three things for which a person shall prosecute for theft, though they do not constitute theft: ploughing, and felling of timber, and building.

V 43 a 14 Three sarhâds of a woman there are, one of which is augmented, and one diminished, and one is a complete sarhâd. When a kiss is given her against her will, a third of her sarhâd is wanting to her then. The second is feeling her with the hand, and that is a full sarhâd to her. The third is being connected with her against her will, and that is augmented by the third.

V 43 a 20 Three ways whereby one can object to witnesses: by land-feud, and galanas-feud, and woman-feud.

Three sons being three brothers of the same mother and the same father, who are not to have a share of land from their brothers of the same mother and the same father as themselves: one is a son of thicket and bush, and after that, the same man taking to wife the same woman with consent of kindred and begetting a son of her; that son is not to share land with the son begotten before him in thicket and bush. The second is, if a scholar marries a wife with consent of kindred and begets a son by her, and afterwards if the scholar takes priest's orders and after that a son is born to that priest by the aforesaid woman, the first son is not to share land with the last, because contrary to law was he begotten. The third is a mute, because land is not for any one who cannot answer for it; for land (gólat) is not given to a mute. V 43 a 22

Three persons whose status rises in one day: when a taeogtrev has a church consecrated therein with the king's permission, a person of that trev, who is a taeog in the morning, becomes that night a free man. The second is a person to whom the king gives one of the twenty-four privileged offices, who, before the office is given him, is a taeog and V 43 b 13

who, after it is given, is a free man. The third is a clerk who the day he receives the tonsure is in the morning a taeog (yn vab tayaȣc) and becomes that night a free man.

V 43 b 23 Three legal worths of the foetus of a woman: the first is, blood before formation, if it perish through cruelty, of the value of forty-eight [pence]. The second is, before life (eneit) enters into it, if it perish through cruelty, the third of its galanas is to be paid for it. The third is, after that life has entered into it, if it perish through cruelty, then the whole of its galanas is to be paid for it.

V 44 a 6 Three ways whereby a son is to be affiliated to a father: one is, when a woman of thicket and bush, being pregnant, shall be at her full time (ar y llaȣuaeth), let her priest (y pheriglaȣr) visit her and let her swear to him, 'May I be delivered of a snake by this pregnancy if a father has begotten it on a mother other than the man to whom I affiliate it,' and naming him; and so she affiliates lawfully. The second is, a chief of kindred with the hands of seven of the kindred with him, is to affiliate him. The third is, if there be no chief of kindred, the oaths of fifty men of his kindred affiliate him, and the son himself

first swears because the mother's oath is not legal except in the above affiliation.

Three ways whereby a son is disowned by a kindred: the man, whose son he is said to be, takes the son and places him between himself and the altar, and places his left hand on the head of the son and the right hand on the altar and the relics; and let him swear that he has not begotten him, and that there is no drop of his blood in him. The second is, if the father is not alive; the chief of kindred is to deny him, and with him the hands of seven of the kindred. The third is, if he has no chief of kindred; the oaths of fifty men of the kindred denies him, and the eldest son of the man, to whom the son was affined, is to swear first. V 44 a 17

Three places where a person is not to give the oath of an absolver: one is on a bridge of a single timber without a hand-rail. The second is at the gateway of a churchyard, because the 'Pater' is to be sung there for the souls of the Christians of the world. The third is at the church door, because the 'Pater' is to be sung there before the rood. V 44 b 3

These persons are exempt from the oath of an absolver: a lord, and a bishop, and a mute, and one who is deaf, and one of foreign language, and a pregnant V 44 b 8

V 44 b 11 woman. Three vexations of the wise are: drunkenness, and adultery, and bad disposition.
V 44 b 12 Three persons who are entitled to an advocate for them in court: a woman; and one with natural impediment in speech; and an alltud of foreign speech. The one person who is to
V 44 b 15 choose the advocate: a lord. Three animals whose acts towards brutes are not cognizable in law during their rutting season: a stallion; and the bull of a trevgordd; and a herd boar.
V 44 b 17 Three animals which have no legal worth: an autumn born pig; and a harrier; and a badger.
V 44 b 19 Three bloods not amenable in law are: blood from a scabby head; and blood from the nostril; and blood from teeth; unless struck through
V 44 b 21 anger. Three fires the results of which are not cognizable in law: the fire of heath-burning, from the middle of March to the middle of April; and the fire of a bath in a trevgordd; and the fire of a smithy which shall be nine paces distant from the trev, with a roof of
V 44 b 25 broom or sods thereon. Three birds whose worth the king is to have wherever they are killed: an eagle, and a crane, and a raven. The owner of the land whereon they are killed is to have fifty [pence] from the person who
V 45 a 4 kills them. Three vermin (pryf) whose worth

the king is entitled to wherever they are killed: a beaver; and a marten; and a stoat; because from their skins are made the borders of the king's garments. Three things which the law suffers not to be appraised: meal; and bees; and silver; because their like are procurable. V 45 a 7

Three legal vessels of generation are: that of a bitch, and that of a cat, and that of a squirrel; because they can liberate (dillŏg) and relax when they will. V 45 a 10

Three free timbers in the forest of a king: the roof-tree of a church; and the timber of shafts which go for the king's use; and the timber for a bier. V 45 a 12

Three buffalo horns of the king: his feasting horn; and his mustering horn; and his horn in the hand of the chief huntsman. Each is a pound in value. V 45 a 15

Three free huntings there are in every gwlad: hunting a roebuck, and hunting a fox, and hunting an otter; for they have no permanent homes (tref tat). V 45 a 17

Three things which prevail over law: violence; and contract; and necessity. V 45 a 19

Three names for an apparitor are: the cry of a gwlad; and dread report, the canghellor's servant; and rhingyll (apparitor). V 45 a 21

Three ways in which a silver rod is paid to the king: for violence; and for V 45 a 23

violating protection of way towards an irremediable beggar; and for sarhâd to a king.

V 45 b 1 Three thrusts not to be redressed: one is, a person demanding right from his enemy on account of his kinsman in three pleadings and not obtaining right; and afterwards meeting with his enemy, and thrusting him with a spear so that he dies; that thrust is not to be redressed. The second is, jealousy caused to a married woman by another woman concerning her husband, and the two women meeting together, and the married woman making a thrust with her hands at the other woman so that she die; there is to be no reparation to her. The third is, giving a mature maiden to a man with surety as to her virginity, and the man making a genital thrust at her and having connexion with her once and finding her a woman; he is to call the marriage guests to him, candles are to be lighted and her shift cut before her as high as her pubes and behind her as high as her buttocks, and she is to be sent off with that thrust without any reparation to her; and that
V 45 b 19 is the law for a deceitful maid. Three persons who are not to be sold legally: an acknowledged thief for having the worth of four legal pence in his hand, and a waylayer, and a traitor

to a lord. Three chattels which are secure with- V 45 b 2
out surety: chattels which a lord shall give to a man and which come to him by law; and chattels which a wife shall have from her husband [as wynebwerth] when the husband shall have connexion with another woman;

[A chasm in V supplied from W]

and chattels taken in a war between two lords. Three things common to a gwlad: an army, and W 102 b 21
pleas, and a church; for every one is under summons to them.

Three modest blushes of a maid there are: W 103 a 3
one is when told by her father 'Maiden, I have given thee to a husband'. The second is, bidding her go to her husband to sleep. The third is, seeing her in the morning rising from her husband. And because of each of those three, her husband pays her amobr to her lord, and her cowyll and her agweddi to herself. Three stays of blood are: the breast, W 103 a 10
and the middle girdle, and the trousers girdle. Three unabashed ones of a gwlad without W 103 a 12
whom it is impossible to do: a lord and a priest and law. Three hearths which are to do W 103 a 14
right and to receive it for a person who has no

acknowledged lord: that of a father, and of an eldest brother, and of a father in law.

W 103 a 18 Three legal needles are: the needle of the queen's serving woman; and the needle of the physician for sewing the wounds; and the needle of the chief huntsman for sewing the torn dogs; each one of them is four legal pence in value. The needle of any other skilful woman is a legal penny in value.

W 103 b 4 Three defunct testimonies there are, which stand in pleas well: one is, when there shall be contention and fighting between two lords concerning land, which subsequently is duly terminated in the presence of all; after these severally have died, their sons or their grandsons or some of their kindred can bear testimony concerning that land; and these are called evidences as to land. The second is, persons of lineage from every side who are called land borderers, to decide by kin and descent, and to confirm by bearing testimony; and they can augment the person's title to land and soil. The third is, when there shall be seen the hearth-stone of a father or a grandfather or of a greatgrandfather or one of the kindred of the same title as himself; and the tofts of the houses and their barns and the furrows

of the land ploughed and the erws, every one of which affords testimony as to a person's title. Three secrets there are which it is better to confess than to conceal: losses to a lord, and waylaying, and a person killing his father if acknowledged in confidence. W 104 a 2

Three one-footed animals there are: a stallion and a hawk and a covert-hound. Whoever shall break the foot of one of them, let him pay its entire worth. W 104 a 6

Three things not to be paid for, though lost in a lodging house (rantŷ): a knife, and a sword, and trousers; for whoever owns them ought to guard them. W 104 a 9

Three sarhâds of a corpse are: when it is killed; when it is despoiled; when thrown to the ground. W 104 a 11

Three reproaches of a corpse are: asking who killed it, who owns this bier, whose is this grave. W 104 a 13

Three scowls not to be redressed: the scowl of a husband to his wife whom he received in the status of a maid and she a woman; and a person ruined by law and a person of his kindred scowling on that account; and the scowl of a person towards a dog attacking him. W 104 a 16

Three distraints not to be restored: for theft; and for [one on a] surety who will not enforce [right]; and for galanas. W 104 a 21

Three things if found on a road there is no necessity to answer for W 104 b 2

any of them: a horseshoe; and a needle; and a penny.

W 104 b 4 Three persons to whom tongue-wound is to be paid: to the king; and to the judge when considering his decision; and to the priest in his vestments (wifc) on the three principal festivals over his altar, or whilst reading a letter
W 104 b 9 before the king, or whilst composing one. Three cases in the law of Howel in which proof occurs: one of them, it belongs to a woman to prove a rape against a man. The second is, it belongs to a debtor to prove over the grave of the surety as to his being surety, and that his suretyship was not exonerated whilst he lived. The third
W 104 b 14 is, the proving of a shepherd dog. Three plagues of a kindred: nursing a son of a lord; and affiliating a son to a kindred wrongfully; and guarding supreme authority (penreith).
W 104 b 17 Three things which destroy a contract: illness;
W 104 b 18 and a lord's necessity; and poverty. Three things which defend a person from a summons to pleadings: shouting and sound of horns against the host of a border gwlad; and flood in a river without bridge and without skiff; and illness.

W 105 a 1 Three persons to whom galanas is paid and they themselves pay no galanas: a lord,

for to him comes a third of every galanas for exacting it. The second is a chief of kindred, for according to his status his relations' galanas is paid. The third is a father, for a share comes to him of his son's galanas, to wit, a penny; because his son is no relative (car) to him. And not one of them is to be killed on account of galanas. Half a brother's share of galanas, a W 105 a 9
sister pays; and she receives no share of galanas. Three throws not to be redressed: at a W 105 a 11
stag in corn; and at a wild colt in corn; and at a dog in corn. Three persons who impoverish W 105 a 13
a gwlad: a prevaricating lord; an iniquitous judge; and an accusing maer. Three strong W 105 a 15
ones of the world: a lord, for a stone along ice is a lord; and an idiot, for it is not possible to compel an idiot in anything, against his will; and a person without anything, for it is not possible to exact anything where there is nothing. Three animals there are of the same W 105 a 19
worth as to their tails and their eyes and their lives: a calf, and a filly for common work (tom), and a cat; except the cat which shall watch a king's barn.

Three persons hated by a kindred: a thief, W 105 b 2
and a deceiver, since they cannot be depended on; and a person who shall kill a person

of his own kindred; as the living kin is not slain for the dead kin, everybody will hate to see
W 105 b 6 him. Three things common to a kindred: chief of kindred, and a representative, and the son of a woman given with kindred's consent to their enemy; such is to be in common between
W 105 b 10 the two kindreds. Three disgraceful faults of a man: being a bad friend (karoȝ), and flaccid in pleadings, and a man to a bad lord.

W 105 b 13 Three animals there are whose teithi exceed their legal worth: a stallion; and the bull of a trevgordd; and a herd boar, for the
W 105 b 16 breed is lost if they are lost. Three signs of inhabitancy of a gwlad: little children, and
W 105 b 16 dogs, and cocks. Hitherto we have discussed the Triads of Law; now we will treat of the Ninth days.

W 105 b 20 The first is the ninth day of December concerning land. The second is the ninth day of May succeeding. The third is the ninth day of May when occur the teithi of the first milk. The fourth is the ninth day of February when
W 106 a 4 occur the teithi of the first work. Ninth day there is to a lord to recollect himself as to his oath when it shall be asserted that he has
W 106 a 6 previously made an oath. Ninth day period there is between court and llan before answer-

ing, and that after a claim, when there shall be a dispute as to land. Ninth day period there is W 106 a 9
concerning a corpse, which shall have originated from the same cantrev as the person who shall have killed him. Three ninth days there are W 106 a 10
for a chief huntsman. Three ninth days there W 106 a 11
are as to the pregnancy of a woman. Ninth W 106 a 12
day before August every swarm assumes the status of a mother-hive. Ninth day period there W 106 a 14
is as to a warrant in the same gwlad, or as to a witness in the same gwlad. Ninth day period W 106 a 15
there is for removing a house erected on another person's land without his consent. Ninth day W 106 a 17
period there is for a wife to await her share of the chattels in her house when she shall separate from her husband. Ninth day period W 106 a 19
doubled there is as to a plough when broken.

Listen, thou judge, who givest the judgments. W 106 b 1
Let not the worth of a penny be more in thy sight than the worth of God. Do not judge wrongly for worth but judge justly for God.

Small wonder if there be hesitation in a W 106 b 5
temporal court, since they shift as to their desire like the breeze of heaven. But whosoever loves certainty and security from falling, [for him] the right service of the Lord Jesus Christ is that which is the glorifying of

the Father and the Son and the Holy Spirit. Amen.

W 106 b 12 Three places where a person is not to give the oath of an absolver: one is, a bridge of a single timber without a handrail. The second is in the gateway of a churchyard, because a person is to sing the 'Pater' there for the souls (eneit) of the Christians of the world. The third is in the doorway of the church, because a person is to sing the 'Pater' there before the rood.

W 106 b 19 When a son is affiliated to a kindred with the oaths of fifty men, the son is to swear before the kindred because it is not lawful to listen to her except in the case of the first oath when she shall say 'Let a snake be begotten' to her.

W 107 a 3 When a son is denied by a kindred, the eldest son of the man whose son he is said to be, is to swear first before the kindred.

W 107 a 6 Three futile crosses there are: a cross placed on a road in corn; and a cross placed on the bark of a tree lying in a wood; and a cross which a person places on an altar in a case where a church is not to interfere with him.

PALAEOGRAPHICAL NOTES

[The numbers refer to pages and lines.]

2. 10. The scribe's *t* is visible in the rubric capital of *Croedaɓc*

2. 11. The scribe's *g* is visible in the second word, but was overlooked by the illuminator.

6. 11. *neuad* altered from *ɓeuad*

8. 5. *hoelon* with *e* badly altered from *l*

11. 9. *ỏneuad* with *e* altered from something else.

15. 8. *colofneu* with *l* apparently crossed.

16. 15. *ỏgnat* with *g* begun for some other letter such as *n*

22. 11. *atan* with *t* altered from *r*

27. 2, 28. 2. Small hole in parchment between *ae* and *ran*, and *teu* and *lu* respectively.

33. 14. *ỏr etlíng* with *ỏ* altered from *v* or *u*, and stroke over *n* like that over *í*

33. 25. *vỏnho* with *ỏ* altered from *n*

34. 16. *ɓzen-* with *n* altered from *ỏ*

35. 20. *ɓzenhínọ́l* badly altered from *ɓzenhyaɓl*

36. 20. *ehunan* with two strokes above *u* not unlike those which indicate the letter *í* when in conjunction with such letters as *m*, *n* and *u*.

40. 11. *Seithuet* expuncted by later hand, and *Chweched* written above it.

40. 18. The bar of final *t* is extended almost to the middle of the line.

45. 17. *vzeínt* with *e* altered from *ỏ*

46. 8. *ỏťťe* with *ťť* altered from some other letters,

and ligatured in order apparently to show more clearly what is intended.

48. 3. A tiny hole in parchment prevented the completion of the second *e*

48. 7. *euegyl* with second *e* altered from something else.

52. 7. The *l* at end of *kynllóyn* is scratched out by a later hand, presumably that of Jaspar Gryffyth. It probably stands for *lledrat.*

58. 23. The pointing after *ynda6* may be a semi-colon and looks also like a colon.

58. 25. In left margin just outside commencement of line is a full point, but whether in the original hand appears doubtful (see note on p. 118. 1). In bottom margin in later hand is written ' hic deſunt folia duo ' altered into ' hic deest folium unum '.

61. 21. *perth* with *t* altered from *c*

67. 24. *lozen hagen.* with full point after *lozen* nearly covered by the *h* of *hagen.*

70. 14. *atal hyt* with full point after *atal* nearly hidden by the *h* of *hyt*

73. 5, 74. 5. Hole in parchment at the beginning and end of these lines respectively.

74. 10. With *6y* begins paler ink but same hand.

80. 11, 82. 8. The rubric spaces overlooked by illuminator contain the *g* and *t* respectively of the original scribe.

83. 22. The two first expunctuations under *moch* are nearly obliterated.

83. 24. *Meint* with *ei* altered from something else.

84. 14. *gymeret* with first *e* altered from something else.

86. 23. *thal* with *l* nearly covering a full point.

87. 24. *goſper* with *o* badly altered from *6*

89. 1. *di6c* with full point so small that it is doubtful whether it was intended.

89. 4. Original hand placed *o* in space intended for the illuminator, who overlooked it.

89. 6. A *b* intended to complete *Po* is written over the first *d* of *dadyl*, but in such fainter ink that the *d* is quite distinct beneath it.

90. 25. *Oz* with *z* altered from something else.

91. 6. *chowỳll* with *c* altered from *t*

94. 21. First *c* altered from *t*

101. 15. *erbỳn* with *b* not unlike *ó*

102. 13. Last *u* looks like *ır* owing to a full point being placed towards its right top corner.

106. 8. Over the second half of last *h* is a full point, but whether intentional is doubtful.

107. 3. First *c* looks also like *t*

108. Catchword is cut by binder so that the lower half is gone.

109. 17. In space left for rubric, and overlooked by illuminator, the original scribe has placed *r*

111. 16. *bzenhín* is a mistake for *bzeyr*. The crosses are perhaps inserted by a later hand. A comparatively modern hand has written *breyr* opposite cross in margin.

113. 18. The *n* is extended over the remainder of the line.

114. 3. *anher* has a small *h* written over the *a*, partly in left margin.

116. 21. *aní* written wrongly for *am* was again written wrongly by scribe and passed by him.

118. 1. Outside first *k* in left margin is a full point, but whether intentional is doubtful (see note on p. 58. 25).

119. 16. Last *a* altered from *ó*

119. 19. Two or three letters rubbed out after *tyft* which were apparently a part of it.

119. 23. Three or four letters rubbed out after *deu* with expunctuations of two of them still remaining.

121. This page has twenty-six lines.

122. 16, 20, 24. The scribe certainly writes *enuynu* in each case; so also MS. W.

132. 22. First *y* altered from *u* or *n*

133. 3. *kanŷt* with *t* altered from *f* or *ſ*

134. 4. The *n* is extended over about a quarter of the line.

136. Catchword cut by binder so that the bottom portion of the letters is gone.

139. 15. *cuhudŷat* with point under *d* like an expunctuation.

142. 11. Last *n* extended over about a quarter of the line.

142. 15. *eneit* with *t* like *c*

APPENDIX

GENERAL RELATION OF FOUR EARLIEST TEXTS

GENERALLY speaking, the text of V (together with the parts supplied from W as printed in this book) includes the whole of W, X, and U. Allowing 8 words per line in the case of V and W, and 7 words per line in the case of X and U, the amount of matter in each appears to work out thus:—

V. 84 pages, 25 lines per page = 2,100 lines = 16,800 words. Adding the parts supplied from W, viz. 41 pages, 21 lines per page + 72 lines = 933 lines = 7,464 words, we obtain a total of 16,800 + 7,464 = 24,264 words.

W. 140 pages, 21 lines per page + 34 lines = 2,974 lines = 23,792 words.

X. 114 pages, 20 lines per page + 7 lines = 2,287 lines = 16,009 words.

U. 120 pages[1], 18 lines per page = 2,160 lines = 15,120 words.

They all agree as to the general arrangement of their subject-matter, beginning with the laws of the court, and then the laws of the gwlad, and confining the triads of law towards the close; but the most cursory examination will show great divergences in the arrangement of details, strikingly so with regard to X. The explanation of these divergences possibly

[1] This of course excludes the last sixteen folios of the old handwriting, which form no part of the Book of Cyvnerth properly so called.

depends on the answer to a prior question as to whether the longer texts are expansions of the shorter, or whether the latter are to be attributed to a condensing of the former. Moreover, in the case of these four particular MSS., the possible and very probable clashing of two distinct originals is also to be kept in mind. It will be noticed from the following headings, which are selected only to show the order of the subject-matter in the respective MSS., that W is in close agreement with V; and also that X, in spite of its startling differences, is more allied to W and V than is U.

V	W	X	U
The 24 officers.	The 24 officers.	The 24 officers.	The 24 officers.
8 other officers.	8 other officers.	Few miscellanies.	8 other officers.
Hounds and Chase.	Hounds and Chase.	Hounds and Chase.	Ebediws.
	Gwestva silver, &c.	Trees, weapons, utensils, &c.	
		Ploughs and co-tillage.	
		Pledges, borrowing, &c.	
		Payment of galanas.	
3 columns.	3 columns.	3 columns.	3 columns.
9 credible witnesses.	9 credible witnesses.	9 credible witnesses.	Waylaying.
Relating to the person.	Relating to the person.	Relating to the person.	Relating to the p son.
Land.	Land.	Land.	Cattle and Fowls
[Miscellanies].	Miscellanies.	Animals.	Worth of Buildin &c.
Tame and Wild.	Tame and Wild.		Hires and perjur
Corn damage.	Corn damage.	Corn damage.	Cat, hound, and d
Sureties.	Sureties.		The chase.
Contract.	Contract.		Bees.
		8 other officers.	Corn damage.
Women.	Women.	Women.	Women.
[Miscellanies].	Miscellanies.	Miscellanies.	Land.
[Worth of buildings, &c.]	Worth of buildings, &c.	Ebediws.	Guardians.
[Ploughs and co-tillage].	Ploughs and co-tillage.	Gwestva silver.	
[Pledges, borrowing, &c.].	Pledges, borrowing, &c.	Animals.	

V	W	X	U
[Payment of galanas].	Payment of galanas.	Miscellanies and Triads.	
[Miscellanies].	Miscellanies.	Sureties.	
Testimony, &c.		Triads and Miscellanies.	
Waylaying.			
7 Bishop-houses.			
Triads.	Triads.		Triads.
[Ninth Days].	Ninth Days.		
[Additional notes].	Additional notes.		

I. Leading Additions to the Printed Text.

§ 1. *Cott. Cleopatra A. XIV.*

W 34 b 4–6 (*post* hynny V 1 a 24). *Anc. Laws* I. 622.

Ar llyuyr hónn blegywryt yscolheic ae hyscriuenóys. canys ef a oed oreu ar gof achyfreitheu ynŷ amser.

And it was Blegywryd the scholar who wrote this book, for he was the best in his time for record and laws. (Cf. X 165 b 9–11 and U 1 b, on pp. 303, 309 *infra*.)

W 41 a, bottom margin (*post* byth V 6 b 3). *Anc. Laws* I. 644.

Oet ageiff yr ygnat llys y ymgoffau deugein niwarnaót of eirch kŷn ymóysflaó.

The judge of a court has a period of forty days to reconsider, if he demands it, before mutually pledging.

W 41 a 18–41 b 6 (*post* tauaót V 6 b 5). *Anc. Laws* I. 644, 646.

Sarhaet ygnat llys yó nao mu anao ugeint arŷant. Y alanas atelir onao mu anao ugein mu

gan tri dyrchauel. Val hyn ydylyd ydrychauaeleu uot. Y dyrchauael kyntaf yd tri ugein mu. Yr eil yd pedwar ugein mu. Y trydyd yd pum mu achan mu. athrayan doy uu. ac ual hyn y drycheif galanas pop kymro herwyd yureint.

The sarhâd of the judge of a court is nine kine and nine score of silver. His galanas is paid with nine score and nine kine with three augmentations. In this manner should the augmentations be made. The first augmentation is three score kine; the second is four score kine; the third is a hundred and five kine and a third of two kine. And thus is the galanas of every Cymro augmented according to his status.

W 51 a 12–14 (*ante* y ymborth V 14 a 8). *Anc. Laws* I. 680.

—aa yr ygnat llyf allan lle ytauat yr gof o ran y brenhin o gic morddyt yreidon.

—which go to the judge of the court; and the place of the tongue to be filled for the smith from the king's share of the thigh-flesh of the steer. (Also X 199 a 7–10.)

W 54 b 17–55 a 5 (*post* ehunan V 16 b 20). *Anc. Laws* I. 670.

Ual hyn yrenir aryant yguestuaeu. doy geinhaoc a gymer y distein. aphedeir ageiff y trullyat neu tudet y gerdyn ar dewif yneb ae talho. doy a gymer drysfaodr yneuad. Vn yr medyd. Vn yr gostegodr. Pedeir yr coc. Doy yr fydodr llyf. doy yr guaf ystauell. Vn yr uordyn ystauell. doy y distein brenhines. Vn yr troetaoc. Vn yr canhdyllyd. Vn yr guastraot audyn brenhines.

Thus is the gwestva silver shared. The steward takes two pence; and the butler has four or the covering of the vat, at the option of the one who shall pay; the doorkeeper of the hall takes two; one to the mead brewer; one to the silentiary; four to the cook; two to the server of a court; two to the page of the chamber; one to the chambermaid; two to the steward of a queen; one to the footholder; one to the candle-bearer; one to a queen's groom of the rein. (Also U 17 a 2.)

W. 55 b 1–13.

Oderuẏd bot amrẏſſon am teruẏnu rǒg deu dẏn. adẏwedut oꝛ haǒlǒꝛ bot o ureint ıdaǒ ef ẏ dẏlẏho teruẏnu. Onẏſ amheu ẏr amdıffynǒꝛ. aet ẏr haǒlǒꝛ ydangoſ y teruẏn. Os ẏr amdıffẏnǒꝛ ae hamheu ynteu bıt gyfreith ẏrẏdunt am eu bꝛeint gẏſſeuın. Os ẏ ureint a uernır ıdaǒ dangoſſet ẏ teruẏn guedẏ hẏnnẏ.

Mab adẏlẏ arfedaǒc dꝛoſtaǒ hẏnẏ uo pedeır blǒẏd ar dec. ẏ tat oꝛ bẏd bẏǒ. ac onẏ bẏd bẏǒ ẏ tat. arglǒẏd bıeu rodı arfedaǒc ıdaǒ ẏ uot dꝛoſtaǒ ẏouẏn ıaǒn ıdaǒ ac ẏwneuthur ıaǒn dꝛoſtaǒ.

If there be contention as to meering between two persons, and the plaintiff say that by status he is to meer, unless the defendant doubt it, let the plaintiff proceed to show the meer. But if the defendant doubt it, let there be law between them as to their original status. If his status is adjudged to him, let him after that show the meer. (*Anc. Laws* II. 90.)

A son should have a guardian over him until he is fourteen years old [viz.], the father if alive; and if the father be not alive, a lord is to appoint a guardian

for him to act on his behalf, to demand justice for him and to do justice for him.

W 56 b 4–8 (*post* gỏreic V 17 a 20). *Anc. Laws* I. 688.

Y neb a adefo llofrudỳaeth. talet gỏbỳl or alanas. Traỳan galanaf adaỏ ar ỳ llofrud. ar deuparth a rennir ỳn teir ran. Dỏỳ ran atal kenedỳl ỳ tat. ar trỳded atal kenedỳl ỳ uam.

Whoever shall confess homicide, let him pay the whole of the galanas. A third of the galanas falls on the murderer, and the two parts are shared into three shares. Two shares the father's kindred pays, and the third the mother's kindred pays. (Also X 185 a 4–8 and U 21 b.)

W 67 b 9–11 (*post* brenhin V 30 a 6). *Anc. Laws* I. 708.

Y neb auarchoco march ỏrth ỳ dỏỳn ỳ guarchae nỳ dỳlỳ namỳn hỳnnỳ.

Whoever shall ride a horse in taking it to a pinfold is entitled to nothing more.

W 67 b 16–17 (*post* V 30 a 21). *Anc. Laws* I. 708.

Os ỳ gorwlat ỳ differ ỏỳth geinhaỏc ageiff.

If he protects it in a border-gwlad, he receives eight pence. (Also X 193 b 18–19.)

W 69 a 7–8 (*post* werth V 31 b 1). *Anc. Laws* I. 712.

Naỏuetdỳd whefraỏr or dichaỏn eredic guerth ỳ teithi adrỳcheif ar ỳ werth.

The ninth day of February if it can plough, the worth of its teithi is added to its worth. (Also X 192 b 4–5.)

W 73 b 6–9 (*post* l6 V 34 b 24). *Anc. Laws* I. 744.

Or deila dyn yscrybyl ar y yt: abot ymdaeru rog y deilat ar perchennauc. y deilat adylyt tygu kaffel y blaenyeit ar olyeit ar yr yt.

If a person catch an animal on his corn and there be a dispute between the taker and the owner, the taker must swear as to finding the foremost and the hindmost on the corn. (Also X 196 a 19–196 b 2; and U 40 a.)

W 76 a 20–76 b 14 (*post* gynnogyn V 36 b 16; *ante* Oz 36 b 8). *Anc. Laws* I. 122.

Or kymer dyn mach ar da. achyn dyuot oet yda. dehol y talaudyr ae o alanas ae o ledzat ae o aghyfreith arall. amynu oz haulóz y da ygan y uach. Sef awyl kyfreith yna rannu ycollet yn deu hanher yrydunt nyt amgen talu oz mach hanher y da yr halór. kanys aghyfreith yu talu oz mach gobyl ac ynteu yn wiryon. ac nat tegach colli oz haulór o gobyl a chredu o honau ynteu y uach. allyna y trydyd lle yran kyfreith. ac oz da ytalaudyr yr wlat dzacheuyn uynteu adylyant kymhell yda hónnu arnau ef. ahanher adylyt ymach allyna yr lle ybyd kymhellóz ymach ar da idau ehun.

If a person take surety for chattels, and before the period of the chattels is come the debtor be banished either for murder or theft or any other unlawful act, and the creditor demand the chattels from his surety, law then sees as to sharing the loss equally between them, that is, the surety paying half the chattels to the defendant; for it is not right that the surety should pay all when he himself is innocent, nor is it fairer that the defendant should lose all, seeing that

he trusted his surety. And that is the third instance where law shares. And should the debtor return to the gwlad, they are to enforce the repayment of those chattels from him, the surety receiving a half. And that is the instance of the surety being an enforcer of chattels to himself.

W 76 b 17–77 a 21 (*post* V 36 b 10; *ante* O2 36 b 17). *Anc. Laws* I. 112, 114.

Oderuẏd ẏdẏn rodı da ẏ arall amach arnaỏ. a phan delher ẏ ouẏn dıwat oẓ talaỏdẏr. achỏẏnaỏ oẓ haỏlỏẓ ỏẓth ẏr arglỏẏd. Jaỏn ẏỏ dỏẏn ẏdỏẏ pleıt ẏ gẏt ar mach. agouẏn udunt ae mach hỏn ae nat mach. mach heb ẏr haỏlỏr. na uach heb ẏ talaỏdẏr. Yna ẏmae ıaỏn gouẏn ẏr mach aỏẏt uach tı. mach heb ẏnteu. nac ỏẏt vach heb ẏ talaỏdẏr ẏgenhẏf ı ar dım. Heb y mach ẏr gẏfreıth ẏ dẏlẏỏẏfı. mı ae canhebẓẏgaf. ac val ẏmae ıaỏn y mınheu mı ae dıwadaf. heb ẏ talaỏdẏr. Ẏna ẏ mae ıaỏn barnu reıth canẏt oef eıthẏr vn tauaỏt ẏ mach ẏn gẏrru vn tauaỏt ẏ talaỏdẏr ẏ wadu. Kẏmrẏt oẓ bẓaỏdỏẓ ẏ creır ẏnẏ laỏ. adẏwedut ỏẓth ẏ talaỏdẏr. Naỏd duỏ ragot anaỏd dẏ arglỏẏd na thỏg anudon. Os tỏg tẏget ẏduỏ ẏnẏ blaen ac ẏr creır nat mach ẏgantaỏ ef nac ar adẏweıt nac ar dım. Onẏ ỏẓth tỏg ẏmach arnaỏ tra uo ẏn rodı ẏ eneu yr creır. talet ẏ mach ẏ dẏlẏet can adeỏẏf ẏuot ẏn uach abıt rẏd ẏ talaỏdẏr. Os gỏẓthtỏg awna ẏmach. dẏget ẏtalaỏdẏr ẏreıth. Nẏt amgen ẏ lỏ ar ẏſeıthuet.

If a person gives chattels to another and surety thereon and, when time comes to demand, the debtor

denies, and the defendant complains to the lord, it is right to bring the two parties together with the surety and to ask them whether this person is a surety or not a surety. 'A surety,' says the defendant. 'Not a surety,' says the debtor. Then it is right to ask the surety, 'Art thou a surety?' 'A surety,' says he. 'Thou art not a surety for me for anything,' says the debtor. 'I am entitled to law; I shall persist in it,' says the surety. 'And as I am entitled also, I deny it,' says the debtor. Then it is right to adjudge a rhaith, for there is nothing save the one tongue of the surety provoking the one tongue of the debtor to deny. The judge takes the relic in his hand, and says to the debtor, 'The protection of God prevent thee and the protection of thy lord, lest thou swear falsely.' If he swears, let him first swear to God and to the relic, that he is not surety for him neither for what he asserts nor for anything. If the surety do not counter-swear against him whilst he puts his lips to the relic, let the surety pay the debt, as he allows that he is a surety, and let the debtor be free. If the surety counter-swears, let the debtor bring his rhaith, that is, his oath with six others.

W 77 b 16–78 a 8 (*post* dim V 37 a 5; *ante* Oꝛ 37 a 13). *Anc. Laws* I. 134, 136.

Pȯybynhac awnel amot kyfreithaȯl doent ygyt ywneuthur. Oꝛ guna dyn amot ac na mynho ygadȯ. arglȯyd bieu ygymhell. Oꝛ guna dyn amot ac arall yn gyrru arnaȯ. kyfreith adyweit na daȯ namyn ylȯ ehunan ydiwat. Ony byd gȯꝛththȯg arnaȯ. Os gȯꝛththȯg auyd galwet ynteu am vꝛaȯt. Sef auernír idaȯ. y lȯ ar y feithuet yn vn funut ac ydiwat mach. ac am oet yreith. ac am pop peth. Oꝛ guna dyn amot ae gilyd

heb amotwỳr. of guadu auỳn. nỳ daϭ eithỳr ỳ lϭ ehunan ỳdiwat onỳ cheif tỳſton ar ỳ welet.

Whoever shall make a legal contract let them come together to perform it. If a person makes a contract and does not wish to keep it, a lord is to compel him. If a person makes a contract and another presses on him, law says that he is only to be put to his own oath to deny it, unless there be a counter-oath against him. If there be a counter-oath let him call for judgment. This is what is to be adjudged him, his oath with six others in the same manner that surety is denied; the same also with regard to the time for a rhaith and everything. If a person makes a contract with another without contract-men, if he desires to deny, he is only to be put to his own oath to deny it unless he obtains witnesses as to seeing it.

W 78 a 20–78 b 12 (*post* gϭir V 37 a 13; *ante* 37 a 18). *Anc. Laws* I. 140, 142.

Deu tỳmhoɹ ỳ bỳd kaỳat kỳfreith am tir a deu ỳ bỳd agoɹet. O naϭuetdỳd kalan gaỳaf ỳ bỳd agoɹet kỳfreith am tir hỳt naϭuetdỳd whefraϭɹ. O naϭuet dỳd whefraϭɹ ỳ bỳd kaỳat kỳfreith hỳt naϭuet dỳd meɪ. O naϭuetdỳd meɪ ỳ bỳd agoɹet kỳfreith hỳt naϭuetdỳd guedỳ aϭſt. O naϭuet dỳd guedỳ aϭſt ỳ bỳd kaỳet kỳfreith hỳt naϭuet dỳd guedỳ kalan gaỳaf. Sef achaϭſ ỳmae kaỳat kỳfreith ỳguanhϭỳn ar kỳnhaỳaf. o achaϭſ diwhỳllỳaϭ ỳ daỳar ỳnỳ deu amſer hỳnnỳ. Sef achaϭſ ỳ mae. naϭuet dỳdyeu gan pop tỳmhoɹ. rac kỳfreith ỳn vn dỳdỳaϭc.

Two seasons shall law be closed for land, and two it shall be open. From the ninth day of the calends

of winter shall law be open for land until the ninth day of February. From the ninth day of February shall law be closed until the ninth day of May. From the ninth day of May law shall be open until the ninth day after August. From the ninth day after August law shall be closed until the ninth day after the calends of winter. The reason why law is closed in spring and autumn is because the soil is cultivated in those two seasons. The reason why every season has ninth-days is lest law should be for one day.

W 91 a 9–16 (*inter* deiffyfyt *et* Naȣ V 38 a 2). See p. 115 for text; also *Anc. Laws* I. 556.

For a suit from the same cantrev, three days to give an answer, and three to give surety, and three to do justice in respect to the claim demanded. In the adjoining cantrev, five days to give an answer, and five to give surety, and five to do justice. In the third cantrev, nine days to give an answer, and nine to give surety, and nine to do justice (cf. X 217 b 3–4 on p. 307 *infra*).

W 91 a 20–92 a 2 (*inter* ed. *et* Pop V 38 a 7). *Anc. Laws* I. 486, 586, 794; II. 96, 560. See pp. 115–16 for text, and add to it the following:—

neb. Kẏneuaȣt alad kẏfreith ac ẏna nẏ chetwir.

Whoever shall pay land for galanas, let him pay geld for it to the lord, for the land is to be free to him to whom it shall be paid. Three herbs are to grow in that land: clover, vetches, and thistles. And the worth of a cow from that land is no more than its length when she may be pasturing.

Two persons whose worth the king is not to demand, although they shall be killed in his gwlad: the bondman of another person, for a person has possession of

his bondman as of his animal; and the person who shall be found walking during the night in the king's chamber, without fire, without candle, whose galanas, although the king's servants slay him, is not to be demanded. A judge ought to listen fully, and retain in memory, and learn intently, and speak gently, and judge mercifully. [There is] a custom which follows law and is therefore upheld. [There is] a custom which precedes law and is therefore, when it has regal authority, upheld. [There is] a custom which precedes law, yet of doubtful event, and therefore no one enforces it. [There is] a custom which destroys law, and therefore is not to be kept. (Cf. X 217 a 3–5; and 218 b 6–9.)

W 92 a 14–92 b 10 (*post* llógyr V 38 b 3).[1]

KJft óyth geínhaóc kýfreith atal. Keróýn ýftýllaót pedeir keinhaóc kýfreith atal. Raf uleó keínhac kýfreith a tal. Raf lóýf keínhaóc cota atal. Kelóɪn amennei keínhaóc kýfreith atal pop vn. Kýfróý eurgalch. pedeir ar hugeint atal. Kýfróý llió ýpɪen deudec keínhaóc atal. Nýth cammín pedeir keínhaóc kýfreith atal Kaóc pɪen keínhaóc cota atal. Kenllýuan olreat óyth geínhaóc kýfreith atal. Toɪch milgi bɪenhin óyth geinhaóc kýfreith atal. Toɪch mílgí bɪeýr pedeir keínhaóc kýfreith atal. Kýnllýuan mílgi bɪenhín. pedeir keínhaóc kýfreith atal. Kýnllýuan mílgi bɪeýr dóý geínhaóc kýfreith atal. Offer gof wheugeint atal. Gradell óyth geínhaóc kýfreith atal.

A chest is worth eight legal pence. A tub made

[1] W 92 a 14–93 a 15 lies between V 38 b 3 and 4.

of staves is worth four legal pence. A hair rope is worth one legal penny. An elm-bark rope is worth a curt penny. A bucket and a trough are each worth a legal penny. A lacquered saddle is worth twenty-four [pence]. A saddle of the colour of the wood is worth twelve pence. The nest of a falcon is four legal pence in value. A wooden basin is worth a curt penny. The leash of a beagle is worth eight legal pence. The collar of a king's greyhound is worth eight legal pence. The collar of a breyr's greyhound is worth four legal pence. The leash of a king's greyhound is four legal pence in value. The leash of a breyr's greyhound is two legal pence in value. A smith's tools are worth six score [pence]. A baking girdle is worth eight legal pence.

W 92 b 13–15. *Anc. Laws* I. 794.

Gre gỳfreithaỏl dec caſſec adeugeínt. Pꝛeid warthec gỳfreithaỏl. pedeır bu ar hugeínt.

A legal stud [is] fifty mares. A legal herd of cattle [is] twenty-four kine.

W 92 b 18–93 a 3.

Kỳfreith ỳỏ y pꝛiodaỏr tır kỳchwỳnnu ampꝛiodaỏꝛ tır oe wereſgỳn. ac nỳ chỳwhỳn ampꝛiodaỏꝛ tır pꝛiodaỏꝛ oe wereſgỳn. Tri argae teruỳn ỳſſỳd bꝛeínt. aphꝛiodolder. achỳgwarchadỏ. nỳ dỳlỳ dỳn auo ıf ỳ ureínt noꝛ reı hỳnnỳ. teruỳnu arnunt. (*Anc. Laws* I. 774.)

It is the law that a proprietor of land should oust a non-proprietor of land from his occupancy, and that a non-proprietor of land should not oust a proprietor from his occupancy. There are three stays of boundary: status, and proprietorship, and prior conservancy; no person who is of lower status than those is to meer them. (Cf. U 53 b 6–7.)

W 93 a 10–15 (*post* V 26 a 9; *ante* V 38 b 4). *Anc. Laws* I. 556.

Oet arwaſſaf o wlat arall neu am dȯuỳr maȯr neu am lanȯ pỳtheȯnoſ. ac nỳt mȯỳ. Oet arwaſſaf ỳn vn gỳmhȯt neu ỳn vn cantref tri dieu. Os ỳn arglȯỳdiaeth arall ỳn agoſ naȯ nieu ac nỳ dodir teruỳn ar duȯ ful nac ar duȯ llun.

The time for an arwaesav from another gwlad or on account of great water or on account of a tide: a fortnight and no more. The time for an arwaesav in the same cymwd or in the same cantrev: three days. If in another lordship, contiguous: nine days, without fixing the limit on a Sunday or Monday. (Cf. X 217 a 16–20 on p. 307.)

W 93 b 7–11 (*post* V 36 b 10; *ante* Arglȯyd V 36 b 16).

Or dỳgȯỳd mechní ar uab dȷoſ ỳ tat. agoȷuot ỳdiwat ỳgỳfreith adỳweit na watta neb o genedỳl ỳ uam gỳt ac ef amỳn kenedỳl ỳtat achenedỳl mam ỳtat.

If suretyship falls on a son for his father and there be need to deny it, the law declares that none of his mother's kindred denies with him but only his father's kindred and the kindred of his father's mother.

W 93 b 20–94 a 7 (*post* V 38 b 25).

Peir bȷenhín punt atal. pedeir ar hugeínt atal ỳ gigweín. Callaȯȷ bȷenhín wheugeínt atal. ỳchigweín deudec keínhaȯc atal. Peir bȷeỳr wheugeínt atal. Ỳgigweín deudec keínhaȯc atal Callaȯȷ bȷeỳr trugeínt atal. ỳ chigweín pedeir keínhaȯc kỳfreith atal. Callaȯȷ taỳaȯc dec ar

hugeínt atal. ẏchıgweín dȣẏ geínhaȣc kẏfreıth atal.

A king's cauldron is worth a pound; its flesh-fork is worth twenty-four [pence]. A king's boiler is worth six score [pence]; its flesh-fork is worth twelve pence. A breyr's cauldron is worth six score [pence]; its flesh-fork is worth twelve pence. A breyr's boiler is worth thirty [pence]; its flesh-fork is worth four legal pence. A taeog's boiler is worth thirty [pence]; its flesh-fork is worth two legal pence. (Also X 179 b 15–19 on p. 304.)

W 99 b 3–7 (*inter* V 43 a 11 *et* 12). *Anc. Laws* I. 778.

Trı chẏffro dıal ẏſſẏd yr vn ẏȣ dıaſpedeín kareſſev. Eıl ẏȣ guelet eloɀ eu kar ẏn mẏnet ẏr llan. Tɀẏdẏd ẏȣ guelet bed eu car ẏnẏ vẏnwent ẏn newẏd heb ẏmdíuȣẏn.

There are three incitements to revenge; one is the shrieking of female relations. The second is, seeing the bier of their relative going to the llan. The third is, seeing the grave of their relative fresh in the churchyard without having reparation. (Also X 211 b 17–20 on p. 306; and U 55 a.)

§ 2. *Cott. Cleopatra Bv.*

X 165 b 9–11 (*post* hynny V 1 a 24). *Anc. Laws* I. 622.

ar Ilyfuyr hwnn herwyd moɀgenev. achyuanerth ymab y dıgoned.

And this book was completed according to Morgenev and Cyvanerth his son. (Cf. W 34 b 4–6 and U 1 b on pp. 291, 309.)

X 178 b 11–13 (*post* yſtauell V 11 b 2). *Anc. Laws* I. 666.

Kannwllyd ageiff y tír yn ryd. a march y gan ybrenhín. agwedill ycannhwyllev oll A ran oaryan y gweſtvaeu.

The candlebearer has his land free, and a horse from the king, and the remains of all the candles, and a share of the gwestva silver. (Also U 15 b 18.)

X 179 b 15–19 (*inter* hínes *et* Myny V 12 a 19).

Pvnt yw gwerth peír brenhín. Pedeír arhvgeint yw gwerth y gígweín. Trugeín atal callaur brenhín. iiij^{or}. keínyawc ygikweín. Dec arhugeínt gwerth callawr taeauc .ij. k. atal ygikweín.

A king's cauldron is worth a pound. Twenty-four [pence] is the worth of its flesh-fork. Sixty [pence] is the worth of a king's boiler; four pence its flesh-fork. Thirty [pence] is the worth of a taeog's boiler; two pence is the worth of its flesh-fork. (Also W 93 b 20–94 a 7 on p. 302.)

X 180 a 5–6 (*in lieu of* tri chanu V 15 b 4). *Anc. Laws* I. 678.

teír awdyl o gamlan

three odes concerning Camlan. (Cf. U 19 a on p. 310).

X 181 a 17–181 b 3 (*post* ehunan V 16 b 20; *ante* Ywen W 85 b 8). *Anc. Laws* I. 678.

Pob penkerd adyly caffael telyn ygan y brenhín Pob diſgybyl adyly yenill ae benkerd ytraeyanv. aphan el y diſgybyl ywrthaw y penkerd adyly rodí telyn idaw. Pwybynnac

abꝛynho dím ymarchnad. Ny dyly geiſſyaw gwarant ıdaw

Every chief of song is to have a harp from the king. Every pupil is to enjoy his gain, and his chief of song a third of it; and when the pupil leaves him, the chief of song is to give him a harp. Whoever shall buy anything in a market is not to seek a warrant for himself.

X 185 a 4–8 (*post* agꝺꝛeıc V 17 a 20). See W 56 b 4–8 on p. 294. *Anc. Laws* I. 688.

X 192 b 4–5 (*inter* werth *et* nyt V 31 b 1). See W 69 a 7–8 on p. 294. *Anc. Laws* I. 712.

X 193 b 18–19 (*post* V 30 a 21). See W 67 b 16–17 on p. 294. *Anc. Laws* I. 708.

X 196 a 19–196 b 2 (*post* lꝺ V 34 b 24). See W 73 b 6–9 on p. 295. *Anc. Laws* I. 744.

X 199 a 7–10 (*inter* uodeu *et* y V 14 a 8). See W 51 a 12–14 on p. 292. *Anc. Laws* I. 680.

X 205 a 11–12 (*inter* W 83 a 12 *et* 13).

Argyfurew gwreíc yw y gwathawl.

The argyvreu of a woman are her gwaddol.

X 205 b 7–8 (*post* ẏſtauellaꝺc W 83 b 5). *Anc. Laws* I. 692.

Yneb adıwatto y vod wrth anreıth. Roddet lw deng wyr adeugeín.

Whoever shall deny being at a spoil, let him give the oaths of fifty men. (Also U 23 a on p. 311.)

X 207 b 3–12 (*post* W 103 a 17 ; *ante* O W 80 a 10). *Anc. Laws* II. 8; I. 570 572.

Teır goſgoꝛd bꝛenhínaꝺl yſyd. Goſgoꝛd bꝛen-

hín. ac eſgob. ac abad. Canys llyſ vreínhawl adyly pob vn. ohonu*n*t. Trugeínt yw gwerth. march tom. neu gaſſec tom. ynep adıwatto Ilad march nev ydwyn ynlledrad Roddet lw deu dengwyr. Pwy bynnac awertho march neu gaſſec. ef adyly uod ydan y derı trí glwyth. ar yſgyueín teír lloeR. ar llín meırch blwyn. adılyſſrwyd hyd varw.

There are three kingly retinues: the retinue of a king, and a bishop, and an abbot; for each of them is entitled to a privileged court. Thirty [pence] is the worth of a working horse or a working mare. Whosoever shall deny killing a horse or taking it stealthily, let him give the oaths of twelve men. Whosoever shall sell a horse or mare, is to be answerable three dewfalls for the staggers, and three moons for the strangles, and a year for the farcy; and dilysrwydd till death.

X 211 b 17–20 (*post* genthı V 43 a 2; *ante* O 43 a 20). *Anc. Laws* I. 778.

Tɿı chyffro dıal ynt. vn ohonunt dıaſpedeín y careſſev. Eıl yw gweled geloɿ eu car yn myned yr llan. Tɿydyt yw gweled bed ev car heb ymdıwyR.

There are three incitements to revenge; one of them, the shrieking of the female relations. The second is, seeing the bier of their relative going to the llan. The third is, seeing the grave of their relative without enjoying satisfaction. (Also W 99 b 3–7 on p. 303; and U 55 a.)

X 216 b 19–217 a 3 (*inter* W 91 a 19 *et* 20). *Anc. Laws* I. 556.

Ac eiſſyoeſ yr gwerth. agobyR. y llygriR pob vn ohonu*nt*. PedwaR anghyvarch gwR yw y varch. ae aruev. ae wynebwerth. a thwng ydiR.

And yet for a price and a reward each of them is corrupted. The four peculiars of a man are his horse, and his arms, and his wynebwerth, and the twnc of his land.

X 217 a 3–5 (*ante* V 45 a 23). Cf. W 91 a 20–21 on p. 299 *supra*. *Anc. Laws* I. 794.

X 217 a 16–20 (*post* geilleu W 82 a 21 ; *ante* Oet W 91 a 7). *Anc. Laws* I. 556.

Oed ar gwaeſſaff yngo2wlad. Nev am dwuyR mawR Nev amy Ilanw. Pytheunos. Nyd oeſ terwyn ar diw ſul. Mab eilIt auo maenawR idaw. O bit eglwys aR y tir. vn alanas uyd ar pro

The time for an arwaesav in a border gwlad or on account of much water or on account of the tide: a fortnight. There is no limit on a Sunday. A mab aillt who has a maenor, if there be a church on the land, is to have the same galanas as the propositus (maer). (Cf. W 93 a 10–15 on p. 302.)

X 217 b 3–4 (*inter* deiſſyfyt *et* Naȣ V 38 a 2). *Anc. Laws* I. 556.

En yn gantref oed tri diev y Rodi gwiR.

In one cantrev there is a period of three days to do justice. (Cf. W 91 a 9–16 on p. 299 *supra*.)

X 217 b 8–11 (*post* W 105 a 11 ; *ante* W 103 a 18). *Anc. Laws* I. 448.

Tri chyfwrch dirgel adyly ybrenhin ygaffael heb y brawdwr ygyd ae effeiryad. ae wreic. ay uedic.

Three private intercourses which the king is to have without the judge: with his priest, and his wife, and his physician.

X 218 a 18–218 b 4 (*post* blwydyn V 38 a 14; *ante* Tri W 104 a 9). *Anc. Laws* I. 762.

Trj lle yran kyfureith. vn ohonunt y da a dyccer o anghyfureith ygyfureith. Eil yw Rwng byw amarw. Traydyt yw. Obyd amryffon am dev teruyn athyngv O baub yteruyn. auo yrwng y dev ymryffon. arennir in deuhanner.

Three places where law shares: one of them, the chattels transferred from illegality to legality; the second is, between living and dead; the third is, if there be contention as to two meers and all swear, the meer between the two disputants is divided equally. (Cf. U 47 b and 48 a on p. 318; also V 22 a 1–6.)

X 218 b 6–9 (*post* llawdwr W 104 a 10; *ante* Teir 104 a 11). See W 91 b 13–15 on pp. 116, 299. *Anc. Laws* I. 486.

X 218 b 16–19 (*inter* W 104 b 1 *et* 2). *Anc. Laws* I. 448.

Trj edyn ar dyr dyn arall. heb ganyad. eryr. agaran. achigfuran Pwybynnac ac ev lladho. taled dec adevgein yberchennawc ytir.

Three birds on another person's land without permission, [viz.] eagle, and crane, and raven. Whoever

kills them, let him pay fifty [pence] to the owner of the land.[1]

X 219 a 11–14 (*post* oll V 38 a 22; *ante* Un V 38 b 11). *Anc. Laws* I. 690.

Pwybynnac a roddo tan nev adıawho hayarn. yny loſgo yty. Dev hanner vyd ar y nep aroddo y tan ac ay lloſgo.

Whoever gives fire or strikes iron so that the house is burnt, the two parts fall equally on the one who gives the fire and [on the one] who burns [the house]. (Cf. W 85 a 13–15 on p. 103.)

X 222 a 8–22 (*post* gıc W 82 b 20) is an addition by a later hand to the text. It is equivalent roughly to V 19 a 24–20 a 4, but nearer the form of U. *Anc. Laws* I. 696, 698, 700.

§ 3. *Peniarth MS.* 37.[2]

U 1 b (*post* hynny V 1 a 24). *Anc. Laws* I. 622.

Ar llyuyr hwn herwyd Morgeneu a Chyfnerth y uab adıgonet. Ar gwyr hynny oed oreu yn eu hamser ar cof a chyfreitheu.

And this Book was completed according to Morgeneu and his son Cyvnerth. And these men were the best in their time for record and laws. (Cf. W 34 b 4–6; X 165 b 9–11, on pp. 291, 303 *supra*.)

U 15 b 18. See X 178 b 11–13 on p. 304. *Anc. Laws* I. 666.

[1] This triad is quite distinct from V 44 b 25–45 a 4, which is found in U, W, and X. *Anc. Laws* I. 778.

[2] Where the lines of the various folios of this MS. are not given, the passage is taken from Owen's *Anc. Laws*, vol. I, the punctuation and the letters r, s, w, &c., being in modern style.

U 17 a 2. See W 54 b 17–55 a 5 on p. 292. *Anc. Laws* I. 670.

U 19 a (*in lieu of* teulu tri chanu V 15 b 4). *Anc. Laws* I. 678.

kerd o Camlan a hynny

A song concerning Camlan and that (Cf. X 180 a 5–6 on p. 304.)

U 19 b 9–13 (*inter* V 14 a 25 *et* 14 b 1). *Anc. Laws* I. 682.

Offer gof Chweugeint atal. Geuel oꝛd. kethraϑl troꝛud. pedeir. k. k'. atal pob un o honunt. y cϑnſiƖƖt kymeint atal ar pedwar hynny. myrthϑl damdϑg a uyd ymdanaϑ.

A smith's tools are six score [pence] in value. Pincers, mallet, borer, vice, are each of them four legal pence in value. The anvil is as much as those four in value. A hammer is to be appraised.

U 21 b. See W 56 b 4–8 on p. 294. *Anc. Laws* I. 688.

U 22 a 5–18 (*inter* V 18 b 5 *et* 6). *Anc. Laws* I. 688, 690.

ac oꝛ Ɩlyſc dyn yny tan hϑnnϑ try wyr hefyt o honunt yn diofredaϑc megyſ y reı uchot. Nyt a galanas yn ol tan Namyn yg gweithret y neb aloſgo ac ef. Or Ɩlyſc ty ymyϑn trefgoꝛd o waƖƖ tan: y perchennaϑc adyly talu ty o bob parth idaϑ oꝛ Ɩloſgant gantaϑ ac oꝛ trydyd ty aƖƖan tan gwyƖƖt uyd Or kynneu dyn tan y myϑn ty dyn araƖƖ. Talet y ty y perchennaϑc oꝛ Ɩlyſc. Tan a adaϑho dyn ymyϑn odyn Ef adyly bot droſtaϑ

And if a person be burned in that fire, three men

of them likewise under vows like those before. Galanas does not attend fire, only in the act of him who shall burn therewith. If a house be burned within a trevgordd from negligence, the owner is to pay for a house on each side of him, if they be burned by his means; and from the third house onward, it is deemed an uncontrollable fire.[1] If a person kindle fire in another person's house, let him pay for the house to the owner if it be burned. A person is to be answerable for a fire which he shall leave in a kiln.

U 23 a (*post* V 21 b 22; *ante* V 20 a 8). *Anc. Laws* I. 692.

Yneb adiwatto anreithaw arall, rodet y kyffelyp iddaw.

Whoever shall deny spoiling another, let him give to him the like [i.e. the oaths of fifty men]. (Also X 205 b 7–8 on p. 305.)

U 25 b 11 (*post* V 20 a 21; *ante* V 19 a 24). *Anc. Laws* I. 696.

Nyt a galanas yn ol teuluȣyaeth.

Galanas does not follow domesticity.

U 27 a (*post* sȣyd V 21 a 11; *ante* E V 21 a 4). *Anc. Laws* I. 700.

Kymeint yw gwerth aelodeu ytayawc o kyfreith agwerth aelodeu y brenhin herwyd gwerth. Galanas hagen asarhaet pawb herwyd y ureint y telir pan torher y aelawt.

The worth of the taeog's limbs, by law, is as much as the worth of the king's limbs according to worth. The galanas and sarhâd however of every one are paid according to his status when a limb shall be broken.

[1] Cf. pp. 103, 247.

U 27 b (*post* sarhaet V 21 b 16; *ante* W 88 a 11). *Anc. Laws* I. 700.

Yneb adiwatto llad caeth rodet lw pedwar gwyr arugeint, ac eu hanher yn wyr not.

Whoever shall deny killing a bondman, let him give the oaths of twenty-four men, the half of them being nod-men.

U 28 b 3–5 (*post* werth W 85 b 1; *ante* V 38 a 13). *Anc. Laws* I. 702.

Gwerth goꝛuodaꝺc

Gwerth goꝛuodaꝺc un uꝛeínt ar neb yd aeth droſtaꝺ ac y uellу am dyn a ꝺyſtler dros ara⁊.

The worth of a gorvodog.

The worth of a gorvodog is that he is of the same status as the one for whom he is bound; and so also with regard to a person pledged for another. (Cf. V 38 a 10–12.)

U 28 b 7–9 (*post* blꝺydyn V 38 a 14; *ante* Or V 29 a 3). *Anc. Laws* I. 704.

Un dyn y telır .k. paladyr ıdaꝺ ac nys tal ef y neb y wreıc awnel llaꝺurudyaeth.

One person to whom a spear penny is paid and who pays to no one: the woman who shall commit murder.

U 29 a 15–16 (*inter* honunt *et* Rꝺnſi V 29 b 2). *Anc. Laws* I. 704.

Mꝺng March pedeır .k.k'. atal.

The mane of a horse is four legal pence in value.

U 31 a (*post* velly V 31 b 13; *ante* Ny V 31 b 20). *Anc. Laws* I. 714.

Trayanwerth ar bob anyueil yw y teithi o rei ny bo aruer y dynyon yuet eu llaeth.

The third of the worth of every animal of which it is not customary for people to drink their milk is its teithi.

U 33 a (*inter* vyd *et* Jar V 32 a 8). *Anc. Laws* I. 718.

Gwerth hwyat. Gwerth hwyat keinawc kyfreith.

The Worth of a Duck. The worth of a duck is one legal penny.

U 36 b (*post* brenhín V 34 a 2; *ante* V 32 a 25). *Anc. Laws* I. 732.

Colwyn brenhin neu urenhines, punt atal. Colwyn breyr, chweugeint atal. Colwyn mabeillt, pedeir keinawc atal.

The shock-dog of a king or queen is a pound in value. The shock-dog of a breyr is six score [pence] in value. The shock-dog of an aillt is four pence in value.

U 39 a 4–13 (*inter* baed *et* Or V 34 a 21). *Anc. Laws* I. 740, 742.

Parchell pan ymchoelo y bıſwelyn gyntaf ae trǒyn. Un .k'. uyd ae mam Or cadǒ .k'. or moch pa amſer bynhac y caffer yn llygru gweirglaǒd. pedeir .k. k'. atelır o honunt. yneb agaffo moch yny llygru yny coet. lladet un o honunt y ſaǒl weith y caffo hyt y dıwethaf. Eíthyr y tri llydyn arbenhic. Sef yǒ y tri hynny. arbennhic y moch. ar baed kenueín. a hǒch y geſuyr.

A pig when it shall first turn up the dung with its snout is under the same law as its mother. Of the lawful herd of the swine, at what time soever they be found damaging hay land, four legal pence are paid for them. Any one who shall find swine doing damage in his wood, let him kill one of them every time he shall find them unto the last, excepting the three special animals. Those three are, the principal of the swine, and the herd boar, and the sow for [the gwestva].

U 40 a. See W 73 b 6–9 on p. 295. *Anc. Laws* I. 744.

U 40 b 3–16 (*ante* V 38 b 13). *Anc. Laws* I. 744.

Pǒybynhac atoɾho troet anyueil dyn araƖƖ Neu y uoɾdǒyt. Neu anel bɾiǒ ydel nychdaǒt idaǒ abot yr anyueil yn lan mal y gaƖƖeɾ bǒytta y gic. Ef adyly y gymryt attaǒ ae uedegınaethu yny uo iach. ac oɾ byd marǒ talet y werth. Pǒybynhac a huryho Neu loco anyueil ae y dǒyn peth arnaǒ ae y eredic. Ony wneir aghyfreith ac ef kyt coƖƖo y eneit ny thelir. Or brath anyueil dyn. y dyn brathedic ageiff yr anyueil ae bɾatho. Neu talet perchennaǒc yr anyueil farhaet ydyn a gwerth y waet.

Whoever shall break the foot of an animal belonging to another person, or its thigh, or shall inflict a wound which shall cause ailment to it, and the animal be clean so that its flesh may be eaten; he is to take it to himself and apply remedies until it shall be well; and, if it die, let him pay the worth of it. Whoever shall hire or engage an animal either to carry a load or to plough; unless it be used unlawfully it is not to be paid for although it lose its life. If an animal bite

a person, the bitten person has the animal which bit him; or let the owner of the animal pay the sarhâd of the person and the worth of his blood.

U 42 a 5–10 (*post* ıaϭn W 79 b 18; *ante* 82 a 12). *Anc. Laws* I. 748.

Gwreıc atreıſſer Ony ϭybyd pϭy ae treıſſo Ny thal amobyr Canyſ ketwıs y bꝛen. hı rac treıs y byd colledıc ynteu oe amobyr. ac o damheuír y wreıc am hynny. Rodet y Ilϭ na ϭyr pϭy ae treıſſϭys ae ry treıſſaϭ mal kynt.

A woman who shall be violated, if she know not who has violated her, is not to pay amobr; since the king preserved her not from violation, he loses her amobr; and if the woman be doubted in that respect, let her give her oath that she knows not who violated her, and that she was violated as aforesaid.

U 42 b 1–3 (*post* geılleu W 82 a 21; *ante* Onẏ 80 a 5). *Anc. Laws* I. 750.

Os dϭy wraged y bydant. Rodet yneıll geıll y hon ar llall yr llall oꝛ byd gantunt eıll dϭy.

If there be two women, let one testicle be given to one, and the other to the other, if he be connected with them both.

U 43 b 5–44 a 6 (*post* gyfreıth V 23 a 13; *ante* V 24 a 11). *Anc. Laws* I. 756.

Dadanhud yϭ eredıc o dyn y tır ardyſſeı y dat kyn noc ef. yny pedwarydyn y da dyn yn prıodaϭꝛ y dat ae hendat ae oꝛhendat ac ehun yn pedweryd. Gwedy yd del ef yn pꝛíodaϭꝛ Ny dıffyd y prıodolder hyt ynaϭuet Oꝛ bydant hϭyn-

teu heb eu dylyet hyt ynaȣuet dyn. Hȣnnȣ yn mynet o prıodaȣr yn ampriodaȣr. yna ydyly hȣnnȣ dodı dıaſpat uȣch aduan. ac y dyly ynteu caffel kynnȣys. Sef yȣ hynny kymeínt ar gȣr mȣyhaf y warchadȣ. achet galwo am dıaſpat uȣch aduan or naȣuet dyn allan Ny werendewır. Or dıuernır gwelygord o tır a bot rei yg gorwlat ac nat arhoer am k'. Hȣy adylyant .k'. pan delhont. Os hȣynteu Ny ouynant .k'. pan delhont hyt yn oet un dyd ablȣydynt Cayedıc uyd udunt .k'. o hynny allan.

A dadannudd is the tilling by a person of land tilled by his father before him. In the fourth degree a person becomes a proprietor; his father, and his grandfather, and his great-grandfather, and himself fourth. After he becomes a proprietor, his proprietorship does not become extinguished until the ninth. If they be without their right unto the ninth person, such becoming a non-proprietor from being a proprietor, then it is incumbent on that person to utter a cry over the lost spot, and he ought to obtain admission, that is, as much as the man, who is greatest as to his conservancy; and should any one beyond the ninth person call for a cry over the lost spot, he is not listened to. If a gwelygordd be adjudged to lose land, and some be in a border gwlad and they be not awaited for law, they are entitled to law when they come. If they themselves do not demand law when they come, to the end of a year and a day, law is closed against them thenceforward.

U 44 a 15–44 b 3 (*post* yrydunt V 24 a 3 *ante* 22 b 13). *Anc. Laws* I. 756.

Pȣybynhac a dechreuho ymhaȣl am tır ar

amdiffynnor yn paratt y atteb. ac odyna or teu yr hatlor agwallocau y hatl hyt yn oet un dyd ablotydyn kyt dechreuo holi yr hatl gwedy hynny Ny cheiff dim Canys hatl tra blotydyn yt.

Whoever shall commence a suit for land, the defendant being ready to answer, and afterwards the claimant be silent and allow his claim to drop till the end of a year and a day; although he should begin proceeding after that, he has nothing, for it is a claim beyond a year.

U 44 b 15–45 a 7 (*post* thyccya V 22 b 12 *ante* 23 b 16). *Anc. Laws* I. 758.

Os natuet dyd mei y dechreu holi a gohir am uarn o dyd y gilyd hyt atft. Ny cheiff barn hyt natuet dyd racuyr Canys tymhor cayet yt y kynhayaf. Os natuetdyd racuyr y dechreu holi a gohir am uarn o dyd y gilyd trty y gayaf tymor cayet yt y gwanhtyn yn gyffelyb yr kynhayaf Canys dideruyfc y dylyir heu allyfnu y gwanhtyn adtyn yr yt y myn y kynhayaf.

If on the ninth day of May he commence proceedings, and delay obtaining judgment from day to day until August, he shall not obtain judgment until the ninth day of December, because a closed season is the harvest. If on the ninth day of December he commence proceedings, and delay obtaining judgment from day to day through the winter, a closed season is the spring like the harvest, because sowing and harrowing are to suffer no interruption in spring, nor bringing in the corn in harvest.

U 45 a 15–18 (*post* gtys V 23 b 21 *ante* Kty 24 a 3). *Anc. Laws* I. 758.

Aghenyon kyfreithaỽl y omed gwys. Llifdỽr o uor hyt uynyd heb ryt heb pont arnaỽ. Acharchar. Achleuyt gorweidyaỽc.

Lawful excuses for neglecting a summons: flood-water from sea to mountain without a ford without a bridge thereon; imprisonment; and bedridden disease.

U 46 b 1–5 (*post* da V 24 b 5 *ante* 43 a 22). *Anc. Laws* I. 760.

Tir kyt kyny bo Namyn un oe etíuedyon heb diffoddir Ef adyly caffel cỽbyl or tir. Gwedy ranher hagen y brenhín auyd etíued yr neb adiffodo.

Although there be only one inheritor of joint land with unextinguished title, he is to have the whole of the land. After it is shared, however, the king is to be heir to him who is extinguished.

U 47 b (*post* kynwarchadỽ V 22 a 1). *Anc. Laws* I. 762.

Tri lle y rann kyfreith: un ohonunt, or tyf kynhen rwg dwy tref am tir a theruyn ac wynteu yn un ureint, gwyrda brenhin bieu teruynu hwnnw os medrant; or byd pedrus dyledogyon y tir, pawb bieu tygu y teruyn; odyna rannent yn deuhanher rwg y dwy tref y hamrysson. Ket teruyno tref ar arall, ny dyly dwyn randir y wrthi. Hanher punt a daw yr brenhin pan teruynher, a phedeir ar ugeint a daw yr brawdwr. Eil yw rwg gwr a gwreic pan uo marw y lleill. Trydyd yw pan dyker anyueil or lle ny aller y caffel wrth kyfreith, nyt amgen, o aghyfreith y kyureith.

Three places where law shares: one of them is, if contention arise between two trevs as to land and boundary, they being of equal status, it is for a king's gwrdas to determine it, if they are able; if the proprietors of the land be doubtful, every one must swear as to his boundary; afterwards let them share equally between the two trevs their object of contention. Although a trev shall meer to another, it is not to take a rhandir from it. Half a pound comes to the king when a meer shall be fixed, and twenty-four [pence] comes to the judge. The second is between a husband and wife when one party shall die. The third is when an animal shall be taken from the place where it cannot be had by law, to wit, from an illegal state to a legal state. (Cf. V 22 a 1–10; and X 218 a 18–218 b 4 on pp. 47, 308, *supra*.)

U 48 b 11–13 (*inter* amaeth *et* Oꝛ V 27 b 22). *Anc. Laws* I. 764, n 31.

k'. kyueıreu. Kyueır gayauar. Dȣy .k. k'. atal Kyueır gwanhȣynaȣl .k. k'. atal.

Law of co-arations. Co-aration of winter tilth is two legal pence in value. A spring co-aration is a legal penny in value.

U 49 b 17–50 a 1 (*post* ehunan V 24 a 22; *ante* Y V 26 a 23). *Anc. Laws* I. 766.

Pȣybynhac agynhallo tır dan deu arglȣyd Talet ebedıȣ obob un o honunt.

Whoever shall hold land under two lords, let him pay ebediw to each of them.

U 50 a 13–16 (*post* vaenaȣꝛ V 26 a 9 *ante* 26 a 25). *Anc. Laws* I. 768, n 28.

Goꝛuodref uyd y tryded o bob tref. Nyt .k'.

bot Namyn tri thayaδc ym pob un oɾ dδy tref ereiΠ. ac oɾ randired hynny Ny el(.)ir amínogeu tir.

A gorvodtrev is the third of every trev. It is not lawful that there should be more than three taeogs in each of the two other trevs; and from those rhandirs land borderers are not called (?).

U 52 b 3–18 (*post* ydylyet W 104 a 2; *ante* Croefuaen V 26 a 14). *Anc. Laws* I. 772, 774.

Tygu tir.

Ny dyly tδ*n*g ar tir dyδ ful Na dyδ Πun Dyδ ful dyd ywediaδ. Dyδ Πun dyd y lauuryaδ y keiffaδ creireu adefneu y ty*n*gu y tir. Pδybynhac aladho y uraδt am na ra*n*n tref tat ac ef y Πofrud honno Ny dyly kenedyl talu galanas gyt ac ef. Namyn ef adyly talu galanas eu kar udunt hδy abit coΠe byth o tref y dat

Ile dyly keitweit.

Llyma y Πeoedd y dyly keitweit uotː yn gyntaf y cadδ tir adayar gan dyn Eil yδ cadδ kyn coΠ. Trydyd yδ cadδ gein a meithrin. Pedweryd yδ cadδ gweſti. Pymhet yδ cadδ bɾeint. Chwechet yδ cadδ aΠtud gan dyn.

Swearing as to land.

There is to be no swearing as to land on a Sunday nor on a Monday. Sunday is a day for praying; Monday is a day for labouring to procure relics, and essentials for swearing to land. Whoever shall kill his brother because he will not share father's trev with him, for such homicide kindred should not pay galanas with him; but he is to pay the galanas of their

kinsman to them; and let him forfeit for ever his father's trev.

Where guardians are required.

Here are the places where guardians are to be. In the first place, to guard land and soil for a person The second is, to guard before loss. The third is, to guard birth and rearing. The fourth is, to guard a guest. The fifth is, to guard status. The sixth is, to guard an alltud for a person.

U 53 a 3–7 (*post* atal V 26 a 16; *ante* Gŏys V 14 a 1). *Anc. Laws* I. 774.

Ny dyly neb dodı dıaſpat egwan onyt y neb aomeder yn Ilys y arglŏyd Neu yny dadleu k'. am tref y dat. Neu ynaŏuet dyn rac dıffodı prıodolder.

No one is to utter a cry of distress, but one refused law in the court of his lord or in the law pleadings, for his father's trev; or the ninth person, lest proprietorship be extinguished.

U 53 b 6–7. See W 92 b 18–93 a 3 on p. 301. *Anc. Laws* I. 774.

U 53 b 8–16 (*ante* V 40 b 1). *Anc. Laws* I. 774, 776.

Tri chargychwyn heb attywel. mab amheu gwedy gŏrthladher un weith o genedyl. a gwr gwedy gŏrthladher un weith o tir a dayar. Ny dyly hŏnnŏ dyuot y tir gwedy hynny. a gŏreic gwedy gŏrthladher un weith oe gwely yn gyureithaŏl Ny dyly dyuot yr gwely hŏnnŏ byth dracheuyn herwyd kyfreith.

Three removals of kin without return: a doubted son after he shall have been once rejected by a kindred; and a man who after he shall have been once ejected

from land and soil is not to obtain land afterwards; and a woman who after she shall have been once expelled lawfully from her bed is never to return to that bed again according to law.

U 55 a. See W 99 b 3–7 and X 211 b 17–20 on pp. 303, 306 *supra*. *Anc. Laws* I. 778.

U 56 a (*post* alanaf W 105 a 9; *ante* Tri V 44 b 21). *Anc. Laws* I. 780.

Tri dyn yssyd ryd udunt kerdet ford a dieithyr ford: effeirat y ouwy claf ygyt ae gennat; eil yw, righyll yn negesseu y arglwyd; trydyd yw, medyc gyta chennat y claf.

There are three persons who are free to travel the road and out of the road: a priest to visit the sick along with his messenger; the second is an apparitor on his lord's commission; the third is a physician along with the messenger of the sick.

U 61 a to the end. The sixteen folios with which this manuscript ends form no part of the Book of Cyvnerth, but are copied from the Book of Gwynedd as represented by A, E and G. They will be found printed with tentative translation by myself in Vol. XVII of *Y Cymmrodor*. See also *Anc. Laws* II. 2–36, 40, 46. Two more folios are added in a much later and running hand.

II. Leading Omissions from the Printed Text.

W omits: V 17 a 21–18 a 21; 21 b 2; 10–16; 22 a 13–22 b 12; 23 a 6–23 b 1; 14–15; 24 a 11–15; 22–25 b 10; 26 a 9–12; 14–24; 33 a 23–25; 35 b 1–11; 37 a 6–8; 38 a 3–5; 10–12; 14–20; 38 b 13–19; 39 a 6–40 a 26; 44 b 8–10.

X omits: V 2 a 18–23; 3 b 22–24; 7 a 5–10; 12–13; 10 a 10–21; 16 b 21–24; 17 a 21–18 a 21; 19 a 24–20 a 7; 20 a 4–7; 2 a 18–22; 21 b 2; 21 b 10–16; 22 a 13–22 b 12; 23 a 6–23 b 1; 23 b 14–15; 24 a 3–6; 11–15; 22–25 b 10; 26 a 3–24; 26 b 11–27 a 9; W 65 b 21–66 a 1; V 29 b 24–30 a 2; 30 b 21–31 a 4; 31 b 13–15; 20–24; 32 a 19–21; 32 a 25–33 a 4; 33 a 23–25; 35 a 5–7; 9–11; 18–19; 35 b 1–11; 36 a 12–13; 20–24; 36 b 9–37 a 17; W 82 a 21–82 b 5; 83 a 15–19; 83 b (margin); 83 b 20–84 a 15; 85 a 18–85 b 7; 87 b 4–8; 88 a 3–5; 89 a 20–89 b 4; 7–90 b 10; 90 b 13–91 a 3; 9–16; V 38 a 3–5; 10–12; 14–20; 23–38 b 8; 11–39 a 11; 14–40 a 26; 41 a 17–41 b 2; 44 b 8–10; 44 a 17–44 b 8; 45 a 10–12; 45 b 22–25; W 102 b 20–103 a 14; 103 b 2–3; 104 a 16–20; 104 b 9–105 a 10; 105 a 13–107 a 9.

U omits: V 3 a 21–22; W 38 a 11–13; 18–21; 38 b 7–9; 20–39 a 3; 5–6; 10–12; 39 b 16–18; V 6 a 8–11; 22–25; 6 b 10–33; 15–16; 7 a 5–10; 7 b 4–6; 12–19; 21–23; 8 a 13–17; 8 b 12–19; 24–9 a 3; 4–5; 14–19; 20–21; 9 b 1–2; 10 a 10–21; 12 a 11–21; 25–12 b 1; 13 a 9–12; 19–13 b 2; 4–7; 9–11; 19–22; 14 a 1–5; 8; 11; 14–20; 14 b 5–8; 16–18; 21; 23–25; 15 a 11–14; 18–20; 22–23; 16 b 8–13; 21–24; 17 a 21–18 a 21; 18 b 19–19 a 23; 19 b 11–16; 20 a 4–7; 21 b 2–5; 10–14; 16–18; 22 a 10–12; 14–22 b 7; 23 a 4–6; 13–23 b 1; 14–15; 21–23; 24 a 15–18; 24 b 6–25 b 10; 26 a 3–8; 12–14; 27 a 15–17; 24–27 b 14; W 65 a 8–65 b 17; 66 a 1–V 29 a 2; 29 b 24–30 a 2; 15–21; 30 b 21–31 a 4; 15–31 b 11[1]; 13–15; 22–24; W 69 b 20–21;

[1] In lieu of V 31 a 15–31 b 11, U has the following rubric (31 a 11) un werth ac un dyrchauel yg ych abu(gch ei)thyr (eu teithi). Of the same worth and the same augmentation are an ox and a cow, except their teithi (cf. *Anc. Laws* I. 712).

V 32 a 19–24; 32 b 1–33 a 4; 33 b 13–16; 34 a 2–4; 34 b 15–16; 35 a 4–37 a 17; 37 b 25–W 79 b 10; 19–80 a 5; 7–10; 15–19; 80 b 5–7; 10–82 a 11; 21–82 b 1; 5–83 a 9; 13–20; 83 b 6–13; 83 b (margin); 20–84 a 15; 84 b 12–18; 85 a 2–4; 18–21; 85 b 1–7; 18–86 a 5; 14–16; 87 a 11–20; 87 b 6–20; 88 b 12–18; 21–89 a 14; 20–89 b 4; 7–14; 18–V 38 a 9; 14–38 b 8; 11–12; 20–40 a 26; 41 a 17–41 b 5; 42 a 7–15; 24–42 b 13; 43 a 7–44 a 5; 44 b 8–10; 17–21; 45 a 4–9; 19–25; 45 b 19–25; W 102 b 20; 103 a 1–2; 14–17; 103 b 2–104 a 2; 7–11; 104 b 4–21; 105 a 9–10; 13–105 b 9; 13–16; 18–107 a 9.

GLOSSARY

agweddi, dowry. The word 'seems to mean all that the *dyweddi* (the betrothed woman) brings with her to the husband'.[1] In the text, however, it is normally limited to a pecuniary sum, varying according to the status of the bride's father, which is handed over with the bride to the bridegroom on the occasion of the marriage. It remains, however, the wife's property, to be restored or forfeited, as the case may be, in certain events. The agweddi is paid in cattle in the case of a woman going away clandestinely, without consent of kindred, with a man who afterwards abandons her. The agweddi is also paid in case of rape.

alltud, foreigner. The word 'is equivalent to Anglo-Saxon *el-theod*'.[2] In the Latin texts of the laws, it is represented by *exul*, which may explain the treatment of Hengist and Horsa as *exiles* from Germany in the Welsh versions of the fable of the Saxon conquest. The status of every alltud in Cymru was fixed by law, as he had his own galanas and sarhâd. He could give no evidence, however, against a Cymro, and some lord had to be in some way responsible for him, which lord might be a king, breyr, or a taeog. His galanas and sarhâd were according to the status of this lord. It appears from the text that his descendants could be incorporated into the Cymric kindreds (p. 62).

amobr, a maiden fee, payable to her lord, when she married or had connexion with a man. Normally the amobr was paid by her father, who, however, had no need to pay should the daughter go away clandestinely without consent of kindred. See **gobr merch.**

arddelw, a vouchee of various kinds in defence. The term is only used in one passage in the present text.

arglwydd, lord. This word appears to be used as a general term for a superior of any kind, from *arglwydd Dinevwr*, the Lord of Dinevwr, to *arglwydd caeth*, the lord of a bondman, and even *arglwydd ci*, the lord of a dog. In reading the earlier and more reliable texts of the laws, one must carefully avoid

[1] *The Welsh People*, 211, note 3. [2] Ibid., 191, note 1.

limiting its application to 'the superior chief of a district'. In such a phrase as *bradwr arglwydd*, for example, the *arglwydd* would vary according to the status of the *bradwr* (traitor). Given that the latter was one of the officers of the Court of Dinevwr, the *arglwydd* no doubt would be the powerful territorial chief known in later history as King of Deheubarth. Were he on the other hand a monk or the serf of a breyr, his arglwydd would be the abbot or the breyr as the case might be.

Argoel, called Castell Arcoyl in the Latin Vespasian E XI, where its *prepositus* or maer is mentioned.[1] Mr. Phillimore identifies it with a place called Caeth Argoel, between Derwydd and Golden Grove.[2] There are two farms in the parish of Llanfihangel Aberbythych between Derwydd and Golden Grove, called Caeth-argoed uchaf and isaf. They are roughly about $2\frac{1}{2}$ miles from Castell Dinevwr. Mr. Phillimore suggests with a query that Argoel is a by-form of Aergol, the Welsh modification of the Latin Agricola, and refers to the fifth-century Aergol ap Tryffun, King of Dyved.

argyvreu, 'id est, animalia que secum a parentibus adduxit,' the animals which the wife brings with her from her *parentes* on the occasion of her marriage. Such is the explanation given in the earliest MS. extant of the laws, the Peniarth MS. 28 in Latin.[3] Aneurin Owen, however, explains it as meaning 'special ornaments', and translates it into Latin as 'paraphernalia', following herein apparently the late definition given in the so-called 'Triads of Dyvnwal Moelmud', which Thomas ab Ivan of Trev Bryn in Morgannwg transcribed (according to his own account) from the 'old books' of Sir Edward Mansell of Margam in 1685. According to this late definition, *argyvreu*, used here in connexion with a man, means his dress, arms, and the tools of a privileged art.[4] Following Aneurin Owen, the authors of *The Welsh People*[5] write that the marriage portion of a daughter 'usually included not only things of utility for a new household, but also *argyvreu* (special ornaments, paraphernalia)'.

arwaesav, warranty, guarantee; 'the person, or authority, a defendant avouches to be the guarantee of the right to property with which he is charged to be unlawfully possessed.' Aneurin Owen.[6] Not in present text. See pp. 302, 307, *supra*.

bangor, 'the top row of wattles in a wattled fence.' It is still in use in this sense 'under the form *mangors* (with the English

[1] *Anc. Laws* II. 878.
[2] Owen's *Pembrokeshire* II. 421.
[3] *Anc. Laws* II. 795.
[4] Ibid. II. 475, 493, 567.
[5] p. 209.
[6] *Anc. Laws* II. 1110.

plural termination) at Gwynfe in Carmarthenshire, and from it is derived a verb *bangori*'. Mr. Phillimore also states 'that there is no evidence known to us that *Bangor* was in genuine Welsh a generic term for a monastery of any sort. No use of the word in this sense can be found before the comparatively late class of documents of which so many are printed in the *Iolo MSS.*' As a place-name Bangor 'occurs *four* times in Wales and sometimes, as on the Teifi and Rheidol, at places where no monasteries are known to have existed'.[1] The ecclesiastical signification attributed to the word is due in part to the two North Welsh Bangors (not to mention the Irish instance) being celebrated religious centres; and also perhaps to the confusion of *bangor* with *bangeibr* (meaning primarily 'high rafters' and so 'church'). The latter word appears in Peniarth MS. 28 in the following passage: 'Mabh eyllt maynorauc a vo *bengebyr* ar e tyr eiusdem precii est et mayr.' In Vespasian E XI the same passage reads 'Mabeilt mainorauc, id est, qui mainaur habuerit in qua *eclesia* sit, tantum est ejus galanas quantum prepositi.'[2]

Blegywryd, described in the present text as the most learned clerk in the convention at the White House on the Tâv, who, with twelve laymen, was chosen to reform the laws of Cymru. It is a striking fact, however, that his name does not appear either in the North Welsh books or in the three early Latin texts published in the *Ancient Laws and Institutes of Wales*, Vol. II. 749–907. Blegywryd is associated with that particular class of South Welsh law books written in Welsh, to which Aneurin Owen gave the name 'Dimetian Code' in order to distinguish them from that other class which he misnamed 'Gwentian Code'. These two classes would be more correctly distinguished by the names 'Book of Blegywryd' and 'Book of Cyvnerth' respectively. In the present text, however, which belongs to the latter class, and also in its fellow W, Blegywryd's name appears to have been substituted for that of Cyvnerth under the influence of the 'Book of Blegywryd' more properly so called. We therefore appear to have no reference in extant MSS. either to Blegywryd or Cyvnerth before the last quarter of the thirteenth century. At first he is merely described as the most learned clerk who was called *yr athro Vlegywryt*, the master Blegywryd, chosen to act as a kind of secretary with the twelve most learned laymen; and it is only in the two very late

[1] *Y Cymmrodor* XI. 83, note 3.

[2] *Anc. Laws* II. 769, 879; and p. 307 *supra* (X 217 a 16–20). See also Silvan Evans's *Geiriadur Cymraeg*.

texts, S and Z, that his legend is found in bloom.[1] In these he is specially chosen with the laymen in order to guard against their doing anything in opposition to the law of the Church or that of the Emperor, for in both of these he is a doctor.[2] He is also described as archdeacon of Llandaff, and made to accompany Howel to Rome. Certain lines are quoted as having been written by him in testimony of this event. The many inaccuracies and inconsistencies however contained in this account tend to show that it is based on the fancies of a time which knew little or nothing more of him than we do to-day. Even the preface to the earliest text extant of the Book of Blegywryd, when compared with that of the early Latin Peniarth MS. 28, is seen to be by no means free from suspicion of random theorizing.

bonheddig, literally, one having a pedigree. In the early Latin texts it is represented by *nobilis*. The population of old Wales was broadly divided into two classes, being a division based on lineage. Those who were held to possess lineage were the bonheddigs or *boneddigion*, i.e. gentlemen. The term, however, was naturally more applied to the generality of this class, the more noble having special names bestowed on them, such as *gwyrda* (Latin *optimates*), &c. The ordinary bonheddig, called *bonheddig canhwynol* or innate bonheddig, is defined as being a Cymro on both sides and quite free from the blood of a bondman or a stranger (*alltud*). The genuine Cymry therefore seem to have been a kind of national aristocracy, who in course of time imposed their name on the country and people of Wales, known previously in the Latinity of the 'Dark Age' by the names Britannia and Brittones respectively.

bragod, a liquor, said to be made of the wort of ale and mead fermented together; in English, *bragget*.

breyr, a noble, representing a higher grade of the bonheddig or gentle class. According to Aneurin Owen's Index, this word is never used in the North Welsh books, where its equivalent *uchelwr* (*lit.* a high man) is the term employed. In the early Latin texts it is represented by *optimas*, as bonheddig is by *nobilis*. See **gwrda.**

briduw, a solemn asservation, apparently over the altar, in which God is taken as witness. The term seems to be simply *bri Duw*, dignity of God.

[1] S = Brit. Mus. Addl. MS. 22,356, of the late fifteenth century. Z = Peniarth MS. 259 B, of the first half of the sixteenth century.

[2] MS. E, however, a faithful copy of A, the earliest MS. extant of the laws in Welsh, quotes a specific case where the law of Howel is contrary to that of the Church. *Anc. Laws* I. 178.

Buallt, an ancient Welsh gwlad or patria, now represented by the Hundred of Builth in the county of Breconshire. Buallt, however, was quite distinct from Brycheiniog. Buallt and the adjoining patria of Gwrtheyrnion were ruled over by Pascent, son of Vortigern, in the fifth century, these two gwlads having been bestowed on him by Ambrosius Aurelianus. The line of Pascent continued to rule after him for centuries, its representative in the time of the author of his genealogy in the *Historia Brittonum* being Fernmail.[1] It is a striking fact that Buallt and Gwrtheyrnion go together in the present text. See **Cyrchell** and **Deheubarth.**

camlwrw, a fine, sometimes doubled, of three kine for various offences, paid directly to the king. In certain cases, however, a portion of the camlwrw was a perquisite of others, whilst in the case of a llan, the whole of the camlwrw appears to have been divided between the abbot and lay proprietors. See **dirwy.**

canghellor [Lat. *cancellarius*], a royal officer, appointed over a district called his canghellorship, with special jurisdiction among the king's taeogs. It is carefully stated that he is not to be a *pencenedl* or chief of kindred, by which is probably intended that his authority is directly from the king, and does not in any way lie in his own blood origin. He is to hold the pleas of the king, and together with the maer is to keep the king's waste. It is noteworthy that our earliest MS. of the laws, Peniarth MS. 28 in Latin, differs from all subsequent texts in calling him *kymellaur* from a Latin original *compellarius.*

cantrev [*lit.* a hundred trevs], a hundred, the largest division of a gwlad or patria. The cantrevs varied considerably in extent; and it may be that originally they were one and all separate gwlads, as some of them certainly were. If, as is possible, *trev* once represented a personal entity (being an equation of the Latin *tribus*), cantrev at first may have stood for an organized group of kinsmen wandering over some ill-defined territory, which subsequently came to be strictly defined and to bear the name of cantrev in a territorial sense. This, however, in the case of Wales depends on the antiquity of the division, for it may be a comparatively late importation from England or the Continent. The cantrev was divided into cymwds, which were always strictly territorial divisions, marked off from one another by a well-defined boundary, such as a river or stream. The rigid definition of cantrev, comprising two cymwds, &c., as

[1] Mommsen's *Chronica Minora* III. 192.

given in the *Black Book of Chirk* and its faithful transcript, was certainly never applicable to the whole of Wales.

ceiniog, a penny. There are two kinds of pence referred to, viz. *keinhawc kyfreith*, the legal penny, and *keinhawc cotta*, the curt penny. The latter was a third less than the former, for a *dimei* (dimidium) was half a curt penny and a third of the legal penny.[1] If, as Dr. Seebohm thinks probable, the legal penny is the same as that current in England in the time of Howel Dda, viz. that of thirty-two wheat grains, the curt penny therefore being of twenty-four wheat grains, then 240 legal pence would equal the pound of the *nova moneta* of Charlemagne, and 240 curt pence would equal the older Roman pound, or half-mina-Italica. The *mina Italica* of twenty Roman ounces was twice the amount of an old Roman pound of 240 scripula of twenty-four wheat grains, which survived into Merovingian times. The *keinhawc cotta* therefore was the equivalent of the scripulum, which was so far a common unit in Gaul as to have earned for itself the name of *denarius Gallicus*.[2]

ceinion [plur. of *cain*], defined both in Peniarth MS. 28 and the *Black Book of Chirk* as the first draught of liquor which comes to the hall at a banquet, being a perquisite of the smith of a court.[3]

cowyll, a gift payable by the husband to the wife on the morning after the marriage. According to the present text it was a pecuniary sum, given apparently as a recognition of chastity, and was not to be alienated from the wife although her fault caused the husband to leave her, but should the wife fail to discuss the subject of the cowyll on the morning after her marriage it was to be the property of both and not of the wife alone. '*Cowyll* is [possibly] of the same origin as the Welsh word *cawell*, "a basket or creel," and to be compared with the French term *corbeille de mariage*.'[4]

cyvarwys, gift, perquisite. Such at least is the sense in which the word seems to be used in the present text. The phrase *kyuarus neythaur* is represented by *munera nuptiarum* in the Latin Peniarth MS. 28. Dr. Seebohm makes much of this word in his *The Tribal System in Wales*, but unfortunately his remarks are mainly based on the so-called *Trioedd Dyvnwal Moelmud*, transcribed in 1685 from 'old books'. He is followed by the authors of *The Welsh People* (206, and especially the second note).

[1] V 36 b 21–2 on p. 88.
[2] Seebohm's *Tribal Custom in Anglo-Saxon Law*, 14, 15.
[3] *Anc. Laws* I. 72; II. 764.
[4] *The Welsh People*, 212, note.

Cymru, Cymro, Cymraes. These are the names by which Wales, a Welshman, and a Welshwoman respectively are called in Welsh to this day. *Cymru* is a modern spelling for the country of Wales as distinct from the people, viz. *Cymry*, the latter formerly representing both. The singular *Cymro* stands, according to Sir John Rhŷs, for an earlier *Cumbrox* or *Combrox*, a compatriot, as opposed to *Allobrox*, Welsh *allfro*, a foreigner.[1] As the name seems to have been unknown among the Brittones of the Devonian peninsula or of Britanny, it could never have comprised the whole of the Brittones or Britanni of that western Britannia which was severed into two fragments by the famous Battle of Deorham in 577. Moreover, as the name Cymry is not found accepted by the whole of what is now Wales until about the twelfth century,[2] it is certain that a long period had elapsed before such a common national name could have won its way to general acceptance. In other words, it must have been long extant in Wales before it was finally adopted as a national name in lieu of Britannia and Brittones. There was a northern 'Cymru' north-east of the Irish Sea (whence the modern name Cumberland), and it was from this quarter that Cunedda and his Sons migrated over the water to North Wales sometime about the commencement of the fifth century A. D., who occupied at first the land between the river Dee and the river Teify, and then pushed through the modern Carmarthenshire till they reached the Severn Sea. These were the *Picti transmarini* of the 'Roman' author of the *Excidium Britanniae*, being undoubtedly the ancestors of the Cymry, properly so called.[3] The advent of these *Combroges* to Wales under Cunedda about the time that the last Roman soldier quitted this island in 407 is the beginning of Welsh national history. It was these who in process of time imposed their name on the land, people, and language of Wales. From the definition of Cymro in the present text, and as pointed out by the authors of *The Welsh People*,[4] the term Cymry only included the men of pedigree and not the classes or persons subject to them. At first it was

[1] *The Welsh People*, 26.

[2] Only in the twelfth century it begins to be adopted as a national name in the *Brut y Tywysogion, s. a.* 1134 (Oxford *Brut*, 309).

[3] p. 350, note 1; *Y Cymmrodor* IX. 182, 183; Mommsen's *Chronica Minora* III. 33, 156. The *Picti transmarini* of the pseudo-Gildas were not necessarily the supposed 'non-Aryans' to which the term is more strictly applied, but simply invaders or immigrants from beyond the Wall.

[4] 117, note 1.

the dominating class alone, the free men of privileged blood, who were known by this name, those of the stock of Cunedda and his companions. The portions of Wales not occupied by them, such as the south-east, Brycheiniog, Glywysing, Gwent, &c., must still have been held by Brittones or Britanni, Scotti, and even Romani, but by the twelfth century we find the general name of Cymry (Lat. *Cambria*) being accepted by all.

cymwd, a division of a cantrev. A cymwd as such was intended from the first to be a strictly territorial entity, and never, as possibly in the case of a cantrev, a personal one. The present text speaks of a river as a familiar boundary between cymwds (*vide* p. 55). In such a case as Gwrtheyrnion we have a cymwd which appears to have been originally a gwlad, viz. the patria of the celebrated Vortigern. Perhaps, however, the original patria is here limited in area, the name being retained for a territory of lesser extent.

Cyrchell, the name of a brook, now called Crychell, which flows into another brook, called on the One Inch Ordnance Survey Map Bachell Brook, which itself flows into the Clywedog Brook, a little below Abbey Cwm Hir in Radnorshire. The Clywedog is a tributary of the Ieithon. *Trachyrchell* means 'beyond the Cyrchell', and inasmuch as Buallt, which is south of the Wye, is mentioned as distinct from Deheubarth, it is reasonable to suppose that the district immediately north-east of Buallt, between the Wye and the Ieithon, is also excluded. Moreover, as 'beyond the Cyrchell' is mentioned before Buallt, it is clear that the writer is situated east or north-east of the Cyrchell, so that *trachyrchell* would mean the district west of the Cyrchell and between it and Buallt, that is to say, the district of Gwrtheyrnion. See **Deheubarth** and **Buallt.**

dadannudd [*lit.* re-uncovering] of the parental hearth. A term for a peculiar suit at law for the recovery of patrimony held formerly by an ancestor of the claimant. There was a custom of covering the fire with ashes previous to retiring to rest, by which a smouldering fire was kept up; in the morning it was uncovered. In this particular suit, the suitor metaphorically claims to re-uncover the fire of his ancestor's hearth.[1]

daered appears to be the money paid with or in lieu of the dawnbwyds or food-rents, due to the king from his taeogs. Where the Latin text Brit. Mus. Cott. Vesp. E XI, written about 1250, has 'Judex curie debet habere partem viri de nummis *dayret*,' the Peniarth MS. 28 reads '. . . de nummis *qui*

[1] *Anc. Laws* II. 1113; Seebohm's *Tribal System in Wales*, 82.

redduntur cum cena regis'. The latter again, under the heading *De daunbwyt*, includes the following section, 'Si denarii redduntur X^cem^ VIII^to^ denarii pro unoquoque dono; et unus denarius ministris, id est, *yr daeredwyr ae kynnwllo'*, which means 'to the daered-men who shall collect it'.[1]

dawnbwyd [dawn, *gift*; bwyd, *fooa*], food-gifts of taeogs. According to the present text, two food-gifts were due to the king from the taeogs every year, one in winter and the other in summer. The dawnbwyd is to be distinguished from the gwestva, which last was due from free men.

Deheubarth [dehau, *right, south*; parth, *part*], the south part of Wales, South Wales. It is the *dexteralis pars*, the right side looking east, as opposed to the *sinistralis pars*, the left side, that is, the north. Cunedda, who was one of the leaders of the Men of the North, *Gwyr y Gogledd*, who invaded the North Welsh coast from Cumberland and Southern Scotland about the beginning of the fifth century, and drove out the Scotti, is said in the *Historia Brittonum* to have come *de parte sinistrali*, that is, from the north.[2] The term Deheubarth at no time stood for the whole of modern South Wales as signifying a definite patria under one king, like Gwynedd, Buallt, or Morgannwg. Deheubarth was used as a general term for that group of South Welsh patrias whose inhabitants might be described as *Deheubarthwyr* or *Britonnes dexterales* or simply *Dextrales*,[3] in contradistinction to those of Gwynedd and Powys. The Deheubarth was never a gwlad, but only a district which comprised many gwlads. It is true that both in this present text and also in the Latin Peniarth MS. 28, this general term Deheubarth is used as though for a definite patria, but (as shown under **gwlad**) the reason is probably this, that at the time when these recensions of the laws of Howel were written the majority of the South Welsh patrias had already fallen into Anglo-Norman hands, which may have induced the writer to use the vague or general term Deheubarth in lieu of more specific ones.[4] It appears

[1] *Anc. Laws* II. 758, 785, 821. Cf. also I. 534.

[2] Mommsen's *Chronica Minora* III. 205. Mr. Anscombe regards Cunedag in this passage as standing for Cuneda g[uletic]. Sir John Rhŷs, however, informs me that *Cuneda* certainly did not originally end in *a*.

[3] Preface to Peniarth MS. 28. *Anc. Laws* II. 749; *Annales Cambriae* in *Y Cymmrodor* IX. 160, 162.

[4] As for example in MS. D, viz. Peniarth MS. 32 of about A. D. 1380, where reference is made to *Rieinwc* (= Dyved), *Morgannwg*, and *Seisyllwc* (= Ceredigion *plus* Ystrad Tywi). *Anc. Laws* II. 50; cf. also 584.

indeed to have been used for that remnant of independent or semi-independent territory which was still left in the hands of the princely house of Dinevwr, but Deheubarth was never rightly the name of a definite patria or gwlad. The only other reference to Deheubarth in our present text is in the opening preface, where it is attended with considerable difficulties, for mention is made of its sixty-four cantrevs, an obviously impossible number. Indeed, the whole of this passage, wherein Howel's dominions are enumerated, is full of difficulties. The passage, which it will be convenient to quote here, is virtually the same in all the texts, with the exception of Z (Peniarth MS. 259B of the sixteenth century). It is as follows:—'petwar cantref a thrugein Deheubarth, a deunaw cantref Gwyned, a thrugein tref tra Chyrchell, a thrugeint tref Buellt.' According to Aneurin Owen, the MSS. U, Y, and Z place *yn* before *Deheubarth*, whilst Z changes the first *a thrugein* into *arhugain*, thus reducing the sixty-four cantrevs of Deheubarth into twenty-four, a facile alteration made by a late writer, which hardly diminishes the difficulty.[1] We may therefore safely treat the passage as meaning 'sixty-four cantrevs of [*or* in] Deheubarth, and eighteen cantrevs of Gwynedd, and sixty trevs beyond the Cyrchell, and sixty trevs of Buallt'. The first point to notice is that Powys proper is clearly omitted and also the patria of Rhwng Gwy a Havren with the exception of *tra Chyrchell*, i.e. Gwrtheyrnion, which here, as since the days of Pasgen ab Gwrtheyrn in the fifth century, went with Buallt. Let us note further that *tra Chyrchell*, beyond the Cyrchell, as referring to Gwrtheyrnion, must have been used by a person speaking and writing east or north-east of the brook Cyrchell, that is to say, by a person living in the patria of Rhwng Gwy a Havren or possibly in Powys proper; at any rate within that part of Wales which the writer carefully excludes as belonging to Howel's dominions. The fact that Buallt is mentioned *after* 'tra Chyrchell' strengthens the argument. Our present author therefore (possibly Cyvnerth ab Morgeneu) appears to be outside the Deheubarthwyr or Dextrales, and it may be that he is one of the Powyssi. The next point is the number of cantrevs given to Deheubarth and to Gwynedd, sixty-four to the former and eighteen to the latter. As there were never sixty-four cantrevs in the whole of Wales, and as the highest number given to Gwynedd in the old lists is eleven, it is clear that there must be some error in the text. If we assume for a moment that the original of this passage in our preface was in Latin, the word

[1] *Anc. Laws* I. 620.

cantref would have appeared as *pagus*, as in the preface of Peniarth MS. 28.[1] Indeed, further on in this Latin text we find *pagus, id est, cantref*.[2] But *pagus* is also made to stand for cymwd, as in the early Latin text, Harleian MS. 1796, e.g. *fines pagi, i. chemut*.[3] Consequently it is possible that our cantrevs may be a mistranslation of *pagi*, meaning cymwds, and that what is meant to be said is that Howel's dominions included sixty-four cymwds of [*or* in] Deheubarth and eighteen cymwds of Gwynedd [*plus* Gwrtheyrnion and Buallt or parts thereof]. Now in the three old lists of the cantrevs and cymwds of Wales,[4] there are variations in those of Gwynedd, chiefly because certain of these divisions were debatable ground between Gwynedd and Powys, and partly also owing to the errors of scribes who misread some cymwds under wrong cantrevs because of the proximity of one name to another. There can be no doubt, however, that the following were universally acknowledged to be intrinsic parts of Gwynedd, namely, the six cymwds of Anglesey and the eleven cymwds of Arllechwedd, Dunoding, Meirionydd, Lleyn, and Arvon. Penllyn with its three cymwds also appears in each of the three old lists, but it is a striking fact that Penllyn with its two cymwds proper, Uwch Meloch and Is Meloch, were and are in the Diocese of St. Asaph, whilst the third cymwd, Nanconwy, was and is in that of Bangor.[5] We may therefore fairly conclude from what evidence we have that Gwynedd comprised eighteen *undisputed* cymwds, viz. the seventeen enumerated above *plus* the cymwd of Nanconwy. And it seems as though it were to this undisputed Gwynedd that the text alludes. With regard to the sixty-four cymwds of [*or* in] the Deheubarth, the special reference to 'trachyrchell' makes it amply clear that the patria of Rhwng Gwy a Havren is not in our author's mind to be included in that designation. There remain therefore (excluding Buallt mentioned separately) the gwlads or patrias of Ceredigion, Dyved, Ystrad Tywi, Brycheiniog, and Morgannwg with Gwent. The first four comprise fifty-two cymwds,[6] and the last about twenty-five, exclusive of Cantrev Coch between the Wye and Gloucester.

[1] *Anc. Laws* II. 749; and p. 1 in Introduction.

[2] Ibid. II. 750.

[3] Ibid. II. 895.

[4] Brit. Mus. Domitian A VIII. (Leland's *Itinerary in Wales*, ed. L. T. Smith, 1906, pp. 1–5); *Cwta Cyfarwydd* (*Y Cymmrodor* IX. 325–33); Oxford *Brut* II. 407–12.

[5] St. Asaph of course is the diocese of Powys, and Bangor that of Gwynedd. Penllyn, outside the three old lists, is generally regarded as a cymwd. Egerton Phillimore in Owen's *Pembrokeshire* I. 215, III. 215, &c.

[6] Adding *Y Garn* to the *Brut* list and *Elved* to that of Domitian

That there was some aggression on the part of Howel against Morgannwg with Gwent is clear from the dispute between him and King Morgan mentioned in the *Book of Llandâv* (247–9), a Welsh translation of which precedes the *Cwta Cyfarwydd* list of the cymwds and cantrevs of Wales.[1] The dispute was settled by King Edgar years after Howel's death, and was concerned at that time only with the two cymwds of Ewyas and Ystrad Yw, which were regarded as parts of Gwent. It may be therefore that Howel laid claim to the whole of Gwent, and that our author includes it within that Deheubarth over which Howel's rule extended. It is very noticeable in this connexion that Howel's grandson, Einion, is described in the *Brut y Tywysogion* as having Brycheiniog and all his territory ravaged by the Saxons, and as having afterwards being murdered through the treachery of the nobles of Gwent,[2] which certainly suggests his authority in the far south-east. This seems to show that the House of Howel Dda claimed some jurisdiction over Gwent. Morgannwg *minus* Gwent, of course, or at least some portion of it, is, in the light of the entry in the *Book of Llandâv* clearly exempt, so that it appears hopeful that a minute research may still reveal what exactly were the sixty-four '*pagi*' of the Deheubarth which acknowledged Howel Dda as their supreme lord.[3] It is noticeable, as already shown by Mr. Phillimore, that it is only the law books of our present class, the Book of Cyvnerth, which carefully avoid describing Howel Dda as King of *all* Wales (kymry *oll*).[4] Our author indeed appears anxious to exclude Howel's jurisdiction from Powys, and not only from Powys proper but also from the patria of Rhwng Gwy a Havren, and the Perveddwlad or 'middle country'

A VIII, and omitting Trevdraeth and Pebidiog (cymwd) from that of the *Cwta*.

[1] *Y Cymmrodor* IX. 325–6.

[2] 'y diffeithwyt Brecheinawc a holl gyfoeth Einawn uab Owein y gan y Saeson'; 'y llas Einawn uab Owein drwy dwyll gan uchelwyr Gwent.' Oxford *Brut*, pp. 262–3. In the fragmentary list of cantrevs from the *Liber Abbatis de Feversham* (Hall's *Red Book of the Exchequer* II. 1896) there appears the following curious notice:—'Homines autem de Lydeneye interfecerunt dominum suum scilicet Ris filium Oeni filii Howelda.' As Lydney is in the Cantrev Coch (Forest of Dean), the presence of the House of Howel there goes to confirm the above argument.

[3] Gwent and Gwynllwg, according to the *Cwta* list, contained twelve cymwds which would complete the sixty-four required. Gwynllwg lay between the lower courses of the Usk and Rhymni.

[4] Owen's *Pembrokeshire* III. 220.

between the river Conway and the river Dee, which Gwynedd afterwards claimed. This apparent anxiety would certainly indicate that he was a Powysian, who, although anxious to preserve the integrity of Powys itself, yet fully recognizes Howel's work for 'Kymry benbaladyr' in inviting six men from *every cymwd in Cymru* to the Ty Gwyn to assist in reforming Welsh law and custom.

dilysdod, certainty, assurance, acquittance. In our present text it is a term for a portion of the compensation to be made to a woman by her ravisher. In the early Latin texts we have *dylesruyt*, the modern *dilysrwydd*, and *ius suum* and *ius suum plenarie*, after which last Brit. Mus. Vespasian E XI in one passage adds, *id est, y diweirdep*, that is, her chastity.[1] It appears as though it were a payment which guaranteed to the woman the retention of her status as a virgin or chaste woman in the sight of the law. See **gwaddol.**

Dinevwr, near Llandeilo fawr, in the valley of the Tywi in Carmarthenshire, where its ruins still crown the summit of a hill overshadowing the town, a distance of twelve miles from Carmarthen. 'The form *Dynevor* (with the accent on the first syllable) is of course a mere English barbarism ; and the application of the name '*Dynevor* Castle' to the *residence* now so called is a modernism, that mansion having been till recently called *Newton* in English, and *Drenewydd* (still in common use in the neighbourhood) in Welsh.'[2] In all the earlier South Welsh law books Dinevwr appears as a leading royal court in the Deheubarth. In the Book of Blegywryd, Dinevwr is an *eistedua arbennyc*, a principal seat or throne, under the King of Deheubarth, as Aberffraw under the King of Gwynedd.[3] It is also mentioned by Giraldus Cambrensis in the last quarter of the twelfth century as formerly one of three principal courts in Wales, the others being Aberffraw and Shrewsbury.[4] He tells us elsewhere that the principal court of South Wales was at Caerlleon at first, before it was removed to Dinevwr,[5] but in both places he speaks as though Dinevwr was no longer a *principalis curia*. As he says the same, however, of Aberffraw, he is obviously thinking of that one Wales of his imagination united under Rhodri Mawr, which that king (such was the notion)

[1] *Anc. Laws* II. 794, 847, 850.
[2] Egerton Phillimore in *Y Cymmrodor* IX. 45.
[3] *Anc. Laws* I. 346.
[4] Gerald's *Itinerary through Wales* I. ch. 10 'Fuerant enim antiquitus tres principales in Wallia curiae,' &c.
[5] Gerald's *Description of Wales* I. ch. 4.

disintegrated by dividing it among his three sons who had their *principales curiae* at Aberffraw, Dinevwr, and Shrewsbury respectively. This we may dismiss at once as being the very reverse of the course of Welsh history. Every patria or gwlad must once have had its own *curia principalis*, and it is only after the fall of every gwlad in South Wales except Ceredigion and Ystrad Tywi prior to circa 1100 that Dinevwr comes into prominence. It is first mentioned in the boundaries of Llandeilo Fawr in the *Book of Llandâv* (78), where it is called *gueith tineuwr*, the 'work' of Dinevwr in the probable sense of fortifications. No reference is made to it in the Mabinogion collection of tales and romances, whilst in the *Brut y Tywysogion* its name appears for the first time not until the year 1161, where, however, it is clearly mentioned as a well-known stronghold.[1] Every king in the Deheubarth having fallen, with the exception of the King of Ystrad Tywi and Ceredigion, it is only natural that his *curia principalis* should assume a unique position in Welsh eyes. Dinevwr does not become historic until it stands alone as the stronghold of the last great native princes of South Wales.

dirwy, a fine, sometimes doubled, of twelve kine paid directly to the king. A triad in the Latin text written about 1250 reads 'De tribus fit dirwy, scilicet, de pugna, furto, treiss', according to which dirwy is due for fighting, theft, and rape.[2]

diwyneb [*lit.* faceless], having no face in the sense of 'power to blush'. It is used in some parts of Wales to-day for one who is without a sense of honour.[3] In the triad in our present text, the effect intended appears to be somewhat as follows. There are three shameless ones in every patria, shameless, impudent, unabashed—and yet we cannot do without them: a lord, a priest, and law.

ebediw, a heriot. A relief payable to a superior lord for investiture of land on the occasion of a death. If the investiture fee had been paid during the lifetime of the holder of land, no ebediw was to be exacted. The sum varied according to the status of the persons concerned.

edling [*A.S.* ætheling], the king's successor, the 'crown prince' so to speak, who was to be a brother, son, or nephew

[1] Oxford *Brut*, 323, 'Ac yna y cymerth Rys ab Gruffud y Kantref Mawr a Chastell Dinefwr.' On the derivation of Dinevwr see *Y Cymmrodor* IX. 44–6.

[2] Brit. Mus. Cott. Vespasian E XI. See *Anc. Laws* II. 842.

[3] Rhŷs's *Celtic Folklore*, 634.

(brother's son) to the king. It is noticeable that in this way succession through the mother such as prevailed among the Picts in Bede's time was carefully guarded against. Traces of this Pictish mode of succession, as in use in old Wales, are found in the Mabinogion and elsewhere.[1] In Peniarth MS. 28 the edling is called *gwrthrych*; in the present text the royal issue are termed *gwrthrychiaid*, the word edling being confined to the particular *gwrthrych* who was to succeed the king.

enllyn, what is to be eaten with bread. In the Latin texts printed by Aneurin Owen it is sometimes left untranslated and at other times represented by such Latin equivalents as *pulmentum*. In Vespasian E XI we have 'Precium regalis cene est libra: dimidium libre de pane; et LX denarii pro potu; et LX pro dapibus aliis, id est, *enlyn*'.[2]

erw [*lit.* what has been tilled], a measurement applicable to arable land. It seems to have varied in extent. According to the present text,

18 feet = Howel's rod
18 rods = length of erw
2 rods = breadth of erw
312 erws = rhandir.

According to the Latin Peniarth MS. 28,

16½ feet = long yoke
18 long yokes = length of *acra*
2 long yokes = breadth of *acra*.[3]

galanas, murder and murder-fine. It varied in amount according to the status of the individual murdered. The murderer was assisted in paying by his kindred to the fifth cousin, whose liabilities were fixed by law. The fine undoubtedly originated as a means of obviating the feud to which our present text refers under the term *dial*, vengeance. As galanas implied insult, disgrace, injury (*sarhâd*), sarhâd was always to be paid with the galanas. See **sarhâd**.

gobr, a reward, fee. Latin, *merces*.

gobr estyn, investiture fee. In Peniarth MS. 28 in the passage corresponding to that in which this expression occurs in our present text, gobr estyn is represented by *kynhasset*, left untranslated.[4] In the late fifteenth-century text of the Book of Blegywryd, denominated S,[5] the same passage appears as follows.

[1] *The Welsh People*, 36 et seq. See also my introduction to the 'Brychan Documents' in *Y Cymmrodor* XIX.
[2] *Anc. Laws* II. 765, 783, 827.
[3] Ibid. II. 784.
[4] *Anc. Laws* II. 781.
[5] viz. Brit. Mus. Addl. MS. 22356.

'Y neb atalho kynnassed o tir ny thal ebediw pan vo marw. Sef yw kyghassed gobyr estyn.' (Whoever shall pay *kynnassed* for land is not to pay ebediw when he shall die; *kyghassed* is gobr estyn.)[1]

gobr gwarchadw, fee for custody. A fee of 120 pence paid by a returned exile for the custody of his hereditary land-property which is now granted him by his kindred to whom the gobr gwarchadw is paid.

gobr merch, maiden fee. See **amobr.**

gorvodog. 'A surety for any person accused of crime; as "mach" signified a surety for debt or compact.' Aneurin Owen.[2]

gorvodtrev appears twice only in the present text, where it is defined as the thirteenth of the thirteen free trevs of a free maenor. It appears also to be said that there is some difference between it and the normal trev with regard to its rhandirs. MS. U makes this difference to consist in the addition of the *gwrthtir*,[3] by which *gwrthtir* is probably meant the adjoining land. Moreover MS. U, which makes no reference to the maenor of thirteen trevs, defines the gorvodtrev as the third of every trev of the [bond] *maenol*, and adds that it is unlawful that there should be other than three taeogs in each of the two other trevs.[4] As this last is reminiscent of the three *rhandirs* of a taeogtrev, one of which is to be pasture ground for the other two, and as the whole of this passage in U appears to be slovenly done (the form *maenawl* disclosing the influence of North Welsh books which differ considerably as to these areas), the evidence of this MS. may not unnaturally be regarded with suspicion. Aneurin Owen quotes a gloss in the margin of MS. M (Peniarth MS. 33 of the early fifteenth century),[5] which reads 'Sef yw goruotref, tref uchelwyr heb swydoc arnei heb swydoc o hony' (A gorvodtrev is a trev of breyrs without an officer over it, without an officer from it); which definition somewhat confirms the idea suggested by our present text that the gorvodtrev pertained to the free maenor alone and not to that of the taeogtrevs. Another definition is found in Peniarth MS. 278[6] (based on an early fifteenth-century text) as printed by Aneurin Owen, in

[1] *Anc. Laws* I. 546, whence the above is taken with the changes directed by the notes.

[2] Ibid. II. 1116.

[3] Ibid. I. 768 'eithyr goruotref ageiff y gwrthtir yn ragor' (but the gorvodtrev has the *gwrthdir* besides).

[4] See Appendix, p. 319; also *Anc. Laws* I. 768, note 28

[5] *Anc. Laws* I. 769, note *b*; *Report on MSS. in Welsh* I. 366.

[6] This is R. Vaughan's transcript of Peniarth MS. 164 of the early fifteenth century. *Report on MSS. in Welsh* I. 1098.

a passage which runs thus: 'Rheit hagen yr gwarcheitwat cayl aminiogeu tir a gwyr gorfotref. i. aminyogeu y tir yn y gylch, y gadw y tir ganthaw.' (The conservator however must have land borderers and men of a gorvodtrev, that is, borderers from the land around him, to keep for him his land.) A still later definition[1] reads: 'Sef yw gorvotref, randyred a gvnvller o drevi vchelwyr agyfvarvo ev tervynev a thervyn y dref y bo y datlev yndy. Ac o ray hynny y kayr amynyogav tyr.' (A gorvodtrev means the rhandirs which shall be brought together from the breyr-trevs whose boundaries touch the boundary of the trev wherein the disputes may be. And it is from those that land-borderers are procured.) Dr. Seebohm accepts this statement as representing the true meaning of the word.[2]

gwaddol, marriage portion. '*Gwaddol* = *gwo-dawl* (Irish *fo-dáil*; Latin *divisio*) is a portion or dowry as a division of something.'[3] The word is very rare in the law books, and only occurs once in our present text. It is not easy to say what exactly was meant by gwaddol, but it appears as though it comprised at least the agweddi and the argyvreu. In MS. X, however, it appears to be identified with the argyvreu alone (p. 305 *supra*). According to our present text, a man who failed to rebut a charge of rape on a woman walking alone, was to pay the woman her gwaddol, which in the corresponding passage in Latin is given as *ius suum* and *ius suum plenarie, id est, y diweirdep* in Peniarth MS. 28 and Vespasian E XI respectively.[4] From the last it seems as though the gwaddol was paid as a mark of the woman's *diweirdeb* or chastity. See **dilysdod.**

gwarthal, something to boot. The passages in the text seem to mean that there is no 'boot' where one has had his choice of shares, or, in other words, supposing that your share was assigned you without your having a free choice, you might then, and then only, ask for something to boot (see p. 203, note 1 *supra*).

gwelygordd, the stock of a family, some of whom might be living in another gwlad, retaining their rights in the original bit of land from which they sprang. The term is not used in our present text, but only in an addition found in U (p. 316 *supra*).

gwirawt yr ebestyl, liquor of the apostles. 'Liquor distributed on feast days of the apostles,' so says Aneurin Owen.[5]

gwestai, guest; in Latin Peniarth MS. 28 *hospes.* In addition

[1] *Anc. Laws* II. 283, from Peniarth MS. 175 of the late fifteenth century.

[2] *Tribal Custom in Anglo-Saxon Law,* 35.

[3] *The Welsh People,* 211, note 3.

[4] *Anc. Laws* II. 794, 850.

[5] Ibid. II. 1118.

to the twenty-four officers there were twelve gwestais in the king's retinue. These thirty-six rode on horseback. The authors of *The Welsh People* (204) think it probable that the twelve gwestais were the persons who brought in the gwestva or entertainment dues.

gwestva, a king's entertainment dues from his free men, being analogous to the dawnbwyd or food-gifts due to him from his taeogs or villeins. The gwestva was paid twice yearly, once in winter and again in summer. From the present text one might suppose that the payment was the same on both occasions, save that in summer silver and horse provender were not provided. The money equivalent of the food supplied from every trev from which the king's gwestva was due was one pound, viz. 120 pence for the bread, 60 pence for its enllyn, and 60 pence for the liquor. If the food were not supplied at the proper time, this money equivalent was to be paid. As this proper time is definitely stated to be winter, it would appear as though it were not unusual to supply money instead of food in this season ; perhaps not so in summer. The 24 pence paid with the winter gwestva is the gwestva silver, *aryant y gwestuaeu*, in which sundry officers participated. Gwestva is represented in the Latin Peniarth MS. 28 by *cena*, from which comes the *cwynnossawc* of our text through *cwyn* + *nos*, evening meal, supper. See **twnc**.

gwlad, a patria. Gwlad might be translated 'country' and even 'state', but the former is too indefinite and the latter too modern for the purposes of our present text. Gwlad implies both the definite territory which is held by a 'people' and also the 'people' itself organized into a polity. Pre-Norman Wales (or Britannia as it was called) was not itself a gwlad, but a group of gwlads, somewhat like Germany before 1870. Dyved, Gwynedd, Powys, Morgannwg, &c. (which now make up the single gwlad or patria of Wales), would be as distinct from one another as Wessex, Kent, Mercia, and the rest of the gwlads or patrias which formerly made up what is now the single gwlad or patria of England. By the time that the earliest of the Welsh law books, now extant, were written, the Anglo-Normans had filched a number of these patrias, especially in South Wales. Morgannwg with Gwent, Brycheiniog, and Dyved were gone. Ceredigion was left, and also the interior of the old patria of Ystrad Tywi, that is, the land around Dinevwr. This probably is the reason why our texts adopt the vague term Deheubarth, *dextralis pars* (speaking of it as a gwlad), in lieu of the well-known and well-marked names of the South Welsh patrias. It may be that by the *gwlad*, Deheubarth, our text means no more than the remnant

of Ystrad Tywi around Dinevwr, *plus* Ceredigion. Deheubarth, Gwynedd, Powys, and Lloegr (England) are mentioned as four distinct gwlads in the present work. The Latin Peniarth MS. 28 of the late twelfth century quotes the same passage, viz. 'Homo de Powyss ab homine de Gwynet, similiter de Deheubarth, et de Anglico, in suo sayrhaed non habet nisi tres uaccas et III^{os} untias argenti.'[1] In the preface also of the same early and important text are mentioned the Gwynedoti, the Powyssi, and the Dextrales.[2] Gwynedd, Powys, and Deheubarth are also distinguished in the North Welsh books of the MS. A type. This seems to fix the earliest recensions which we possess of the Laws of Howel Dda to a period subsequent to the fall of the majority of the South Welsh gwlads, that is, roughly speaking, subsequent to the end of the eleventh century.

gwrda, a noble; in the Latin texts *optimas*. See **breyr**.

gwyl [Lat. *vigilia*], a festival. G. Giric, June 16; G. Ieuan y Moch (St. John of the Swine), August 29; G. Badric, March 17; G. Vihagel (St. Michael), September 29; G. yr Holl Seint (All Saints), November 1 (=Calan Gaeaf, the Calends of Winter).

Gwynedd, roughly equivalent to North West Wales inclusive of the three counties of Anglesey, Carnarvon, and Merioneth. See **Deheubarth**.

gwyr nod, nod-men. 'The term *gwr nod* (literally, man of mark) is very ambiguous. Sometimes it looks as if it meant a *taeog* or *aillt*.'[3] Not in present text. See p. 312 *supra* (U 27 b).

llan. In the early Breton *Vita Pauli Aureliani* we gather that the old meaning of llan was monastery, e.g. *Lanna Pauli id est monasterium Pauli*. In the *Vita Gildae*, c. 27, we have also *coetlann* interpreted as *monasterium nemoris*, which, whether it be right or no, shows that *llan* to the writer meant monastery. The numerous *llans* of old Welsh place-names, therefore, signify the monasteries of those whose names generally follow them, e.g. Llangolman, the monastery of Colman, and so on. The llan would naturally include under its name the lands and rights which pertained to it. Llan in process of time came also to mean a church, but as a rule in the present text *eglwys* (*ecclesia*) is used for a church. On p. 114 *llan* and *eglwys* appear to be in some sense contrasted, for the *llan* has an abbot and the *eglwys* has lay proprietors, whose duty is to protect it.

land maer. See **maer biswail**.

Llyfr Cynog, the Book of Cynog, referred to both in the

[1] *Anc. Laws* II. 789. [2] Ibid. II. 749.
[3] *The Welsh People*, 236, note 4. Cf. *Anc. Laws* II. 1118.

Latin Vespasian E XI [1] and in the Book of Blegywryd [2] in connexion with the same passage as in the present text. Consequently it must have been a work current as early at least as the middle or first half of the thirteenth century. The first seventy-six folios of Peniarth MS. 35 (called G) of the last quarter of the thirteenth century profess to contain the Book of Cynog, or at least part of it, for they close with the words 'Ac yuelly y teruyna Llyuyr Kynawc' (And so ends the Book of Cynog).[3] According to Dr. Gwenogfryn Evans, Aneurin Owen made no use of the greater part of this text.[4]

mab aillt [*lit.* a shaven fellow], a villein. Not in present text. See p. 307 above (X 217 a 16–20), 313 (U 36 b). See **taeog**.

maenor. This word should be carefully distinguished from the English manor, to which it is often assimilated; *maenor* appears to come from *maen*, a stone. 'Originally it probably meant a particular spot in its district, which was distinguished by stone buildings or some sort of stone walls.'[5] '*Maenor* occurs in one of the documents in the *Book of St. Chad* . . . written in the Mercian hand of the time of King Offa. . . . Even our English historians will hardly be prepared to sustain the hypothesis that the Welsh borrowed a Norman-French word prior to A. D. 800.'[6] Two kinds of maenor are distinguished in the present text, the maenor of the free trevs and the maenor of the taeogtrevs. In the Book of Blegywryd (as the so-called 'Dimetian Code' may perhaps more correctly be called), the two kinds of maenor are referred to thus: 'Seithtref a vyd ym maenawr vro; teir tref ardec a vyd ym maenawr vrthtir.' (Seven trevs are to be in a *maenor vro*; thirteen trevs are to be in a *maenor wrthdir*.)[7] If the *maenor vro* and the *maenor wrthdir* are the same as the bond and free maenor respectively, then it would seem as though the maenor of the lowlands were occupied by taeogs and that of the uplands by free men. On the basis of the present text, the following tables may be drawn up:—

4 rhandirs = 1 free trev	3 rhandirs = 1 taeogtrev
13 free trevs = 1 free maenor	7 taeogtrevs = 1 maenor of taeogtrevs.

The maenor of thirteen trevs is not referred to in MS. U, and the form *macnawl* appears in lieu of *maenawr*, which shows the influence of North Welsh books on this particular text.

[1] *Anc. Laws* II. 889. [2] Ibid. I. 484. [3] Ibid. II. 210.
[4] *Report on MSS. in Welsh* I. 367–8.
[5] *The Welsh People*, 218, note 2.
[6] Mr. Egerton Phillimore in *Y Cymmrodor* XI. 57.
[7] *Anc. Laws* I. 538.

maer [Lat. *maior*], a royal officer, appointed over a district called his maership, with special jurisdiction over the king's taeogs. Deriving his authority wholly from the king, he is probably for this reason never to be a *pencenedl* or chief of kindred, whose authority comes from the kindred, being based primarily on blood origin. He is to demand all the king's dues within his maership, and is also with the canghellor to keep the king's waste. In Peniarth MS. 28 he is described in one place as 'propositus regis, id est, mayr castell'.[1]

maertrev. This term only occurs once in our present text in connexion with the *maer biswail* or land maer, so that it appears to be the trev with which this officer was specially connected. The passage, however, appears as follows in Peniarth MS. 28: 'Debet quoque mercedem de filiabus uillanorum de uillis curie adiacentibus,'[2] where our *gwyr y vaertref* are equated with the *villani de villis curiae adiacentibus*. In MS. U they are called *tayogeu y llys*, the taeogs of the court;[3] and in the Book of Blegywryd they are described as 'y bilaeineit afwynt y mywn maer trefi y llys' (the villeins who are within the maertrevs of the court).[4] The maertrev, therefore, appears to have been a trev of a king's taeogs, situated near his court.

maer-ty or **maerhouse.** This word is mentioned four times in the present text, always in connexion with cattle—*gwartheg y maerdy*, the cattle of the maerhouse. In one case the maer-ty is not that of a king but of a breyr. The maer referred to is the *maer biswail* [*lit.* cow-dung maer] or land maer.

maer biswail or **land maer.** The literal meaning of the Welsh term is 'cow-dung maer', a term used to distinguish him from the maer proper, who was of higher status. The galanas of the latter was 189 kine, with three augmentations; that of the land maer was only 126 kine with three augmentations. He appears to have superintended the maertrev with special regard to the king's cattle.

marwdy, the house with its appurtenances of a person who dies intestate, which on this account escheats to the lord.

nod-men. See **gwyr nod.**

pennaeth, chief, king. This word is represented by *rex* in the corresponding passages in the Latin Peniarth MS. 28.[5]

prid, price, value, equivalent, payable in certain circumstances for land.

[1] *Anc. Laws* II. 769. [2] Ibid. II. 767. [3] Ibid. I. 684.
[4] Ibid. I. 392. [5] Ibid. II. 750, 764.

rhaith. 'Originally it seems to have been used to signify the notion conveyed by the juridical terms, *ius*, *droit*, *recht*. It is cognate with German *recht* and English *right*, and is represented in Irish by the neuter *recht*, which is as if we had in Latin, besides *rectus*, *-a*, *-um*, a neuter *rectu*, genitive rectus.'[1] Rhaith might be translated *compurgation*, for if a person were put to his rhaith, he was required to bring forward so many men to swear on his behalf. 'Oath was the primary mode of proof, an oath going not to the truth of a specific fact, but to the justice of the claim or defence as a whole. The number of persons required to swear varied according to the nature of the case and the rank of the persons concerned.'[2]

rhandir [rhan, *share*; tir, *land*], a division of land containing 312 such erws as are described in the text (see **Erw**). The complete rhandir was to comprise clear and brake, wood and field, wet and dry, except (if the text be thus interpreted correctly) in the case of the gorvodtrev. There were to be four rhandirs in the free trev, and three in the taeogtrev, one rhandir in both cases being pasturage for the remainder. Should a dispute arise between two trevs as to a boundary, the area which could be legally appropriated was always to be less than a rhandir.[3]

sarhâd, insult and insult-fine. If the person who committed sarhâd was unable to pay, his kindred were legally bound to pay along with him, but only till the third degree of kinship, and not to the fifth cousin as in the case of galanas. See **galanas.**

taeog, a villein. The word is of the same origin as *ty* (house).[4] The inhabitants of old Wales were divided into two main divisions, those of pedigree (*boneddigion*) and those of no pedigree. The taeogs were the most privileged in the latter division, preceding in status both the alltuds and the *caethion* (slaves). The word taeog is of very rare occurrence in the books of the *Black Book of Chirk* type, the designation of the villein in this text being commonly what would now be spelt *mab aillt*, a word of still rarer occurrence in the other law books. In the Latin Peniarth MS. 28 taeog is represented by *villanus*. There were two ranks of taeogs, those of a king and those of a breyr. The galanas and sarhâd

[1] *The Welsh People*, 205, note 1.
[2] Pollock and Maitland, *English Law* (2nd ed. 1898) I. 39.
[3] Cf. V 22 a 6-7 with *Anc. Laws* II. 814 (last section of Peniarth MS. 28).
[4] *The Welsh People*, 191, note 1.

of the latter were half those of the former. The taeogs had special trevs set apart for them called *taeogtrevydd*, seven of which constituted a [bond] maenor. They paid two dawn-bwyds or food-gifts yearly to the king, and were subject to sundry other services. A taeog became a free man if a church were built with the king's consent on his taeogtrev, or if the king raised him to be one of his twenty-four officers, or if he became a tonsured clerk. See **mab aillt.**

taeogtrev, a trev of taeogs, as distinguished from a *trev ryd* or free trev. It comprised three rhandirs only, one of which was pasturage for the other two. Seven taeogtrevs made a bond maenor. The word taeogtrev does not seem to be found in the Book of Gwynedd, of which the *Black Book of Chirk* is the exemplar. In the Latin Harleian MS. 1796, however, of the first part of the thirteenth century, a text which seems to reflect the laws and customs of Gwynedd,[1] *rusticana uilla* is equated with *taiauctret* for *taiauctref*.[2]

teithi, qualities or properties; the properties which pertain to anything in the sense in which the law requires that thing to be understood. For instance, when the law mentions a cat whose legal worth is four legal pence, it is to be understood that the cat is to be perfect of claw, perfect of sight, &c., which are its teithi.

trev, the Welsh equivalent of the Old English *-ton* and *-ham*, the Danish *-by*, represented in the Latin Peniarth MS. 28 as commonly in the Latin of medieval times, by the word *villa*. The trev according to the present text consisted of rhandirs of 312 erws each; the Peniarth MS. 28 adds that the twelve erws of this number were for buildings.[3] The free trev contained four rhandirs, and the taeogtrev contained three. In both cases one rhandir was to be pasturage for the rest, which last were to be inhabited. Each of the two inhabited rhandirs of a taeogtrev was to contain three taeogs. It appears that the number of houses (*tei*) in a trev varied, but in the passage where a thief is to escape punishment, if able to show that he has traversed three trevs in a day, with nine houses in every trev, without obtaining relief,[4] it looks as though a trev of nine houses was normal. It is also incidentally suggested in the present text that the houses were built close together, for the owner of a house which was burnt through negligence was to pay for the first two houses

[1] *Anc. Laws* II. 893–907. See especially p. 894 concerning the kings in Wales who 'debent accipere terram illorum a rege Aberfrau'.
[2] Ibid. II. 901.
[3] Ibid. II. 784.
[4] Vide W 65 b 7–14 on p. 64 *supra*.

destroyed by that fire, which probably refers to the two houses one on each side. *Trev*-names meet us frequently in Wales, as names ending in *-ton* or *-ham* do in England. Trev in modern Welsh is used for town, the modern *trev* being to the medieval *trev* what the modern *town* is to old *-ton*.

trevtad, patrimony, represented in the Latin Peniarth MS. 28 by *hereditas*. It is the *trev* which descends to the sons through the father, the word *trev* in this case not bearing the rigid sense of an area of four rhandirs, &c., but rather that of a definite plot of habitable ground on which the sons might continue to live. This idea seems to be conveyed by the interesting use of the word in the triad of the free huntings,[1] where the pursuit of a roebuck, fox, and otter, is free to all in every gwlad or patria, the reason being that these three creatures have no trevtad, which word is represented in the early Latin text by *certa mansio*.[2] May it not therefore be that the exact meaning of trevtad is the *certa mansio* which is the son's due through his father after the latter's decease?

trevgordd is represented in the Latin Peniarth MS. 28 and Vespasian E XI by the expression *communis villa*. In the latter our *bugeil trefgord* appears as *pastor communis ville, id est, trefgord*.[3] In a later text[4] we find the following statement, 'Llyma fessur trefgordd cyfreithiawl: naw tei, ac un aradyr, ac un odyn, ac un gordd, ac un gath, ac un ceilyawc, ac un tarw, ac un bugeil.' (This is the complement of a legal trevgordd: nine houses, and one plough, and one kiln, and one churn, and one cat, and one cock, and one bull, and one shepherd.) This statement, however, is not found earlier than the beginning of the fifteenth century. In the present text the trevgordd is associated with cattle; and in one passage in particular,[5] where reference is made to damaged corn bordering on a trevgordd (*yn emyl trefgord*), it would appear as though trevgordd were a special kind of trev in which cattle belonging to various individuals pastured in common, with a common herdsman and a common bull. We have also a reference to the bath of a trevgordd, and the smithy,[6] which last was to be nine paces from the trevgordd itself.[7]

[1] pp. 131, 133, 275 *supra*.
[2] *Anc. Laws* II, 774.
[3] Ibid. II. 771, 841.
[4] Ibid. II. 692, being Vaughan's transcript of an early fifteenth-century text. (See note to gorvodtrev, p. 340).
[5] V 34 b 19–24 (pp. 84, 230 *supra*).
[6] V 44 b 24. After *gefeil*, W and X insert *trefgord*. *Anc. Laws* I. 780.
[7] An interesting passage on the trevgordd will be found by Dr. Seebohm in his *Tribal Custom in Anglo-Saxon Law*, 34–40, but in the

twnc, the money equivalent of the king's gwestva from every free trev. It amounted to one pound. See **gwestva**.

Ty gwyn ar Dâv [*Alba Domus*,[1] the White House on the Tâv], 'identified by far-reaching tradition with Whitland in Carmarthenshire.'[2] One would suppose from the religious character of the convention, as described in the early prefaces, that it was a monastery, the word *gwyn* bearing some such meaning as holy or blessed, and one would be inclined to compare it with Bede's *Ad Candidam Casam* (Whitern in Galloway), notwithstanding his different explanation of *candida*.[3] According to Blegywryd's preface, however, it was a hunting lodge constructed of white rods, for which reason it was called white ;[4] whilst the late texts S and Z state that the Ty gwyn was so called because it was one Gwyn, the maer, who owned the house in which the law was made, hence Gwyn's house! This Gwyn is converted into one of the twelve laics set apart to make the law, their secretary being Blegywryd, or Bledrws, here described as Archdeacon of Llandaff![4]

Vnbeinyaeth Prydein, the monarchy of 'Britain', the name of the song which the bard of the household had to sing before the host in the day of battle and fighting. It must not be supposed, however, that *unbennaeth Prydain* refers to the island of Britain, although *Ynys Prydain* is the common Welsh name for the whole island, being equivalent in meaning to *insula Britannia*. Prydain and Britannia are in no way etymologically related, and their confusion has been the source of endless misconceptions relative to the origins of Welsh and indeed of British history. *Ynys Prydain* means Picts' Island,[5] and was equated with *insula Britannia*, with the natural result that *Prydain* was equated with *Britannia*. This last word again, Britannia, had various meanings. To a geographer, it would mean the island of Britain; to a Roman official, the Roman province of Britain, south of the walls; and lastly (what is not so well known), it meant Wales *plus* the Devonian peninsula, and afterwards Wales alone. Before about the twelfth century Wales bore the common name of *Britannia*,

light of the earlier and more reliable texts one can hardly as yet dare say much more than what appears above.

[1] *Anc. Laws* II. 893.

[2] *The Welsh People*, 155. That the Tâv is the river of that name in Dyved is stated in the preface to the Book of Blegywryd.

[3] Bede's *Ecclesiastical History* III. 4.

[4] *Anc. Laws* I. 339, 342.

[5] *The Welsh People*, 76.

and its inhabitants that of *Brittones*. In the genuine *Epistola Gildae*,[1] the *Historia Brittonum*, Asser's *Alfred*, the *Vitae* of the Saints, and the *Book of Llandâv*, this use of the term *Britannia* is amply attested; and the earliest text extant of the Laws of Howel Dda, viz. the Latin Peniarth MS. 28, which Aneurin Owen entitles *Leges Wallice*, is entitled in the text itself *Leges Brittanie*.[2] The song 'Vnbeinyaeth Prydein' therefore means *Monarchia Brittaniae*, i.e. the monarchy of Wales, and must be taken as reflecting that aspiration after Welsh political unity which was increasing throughout the centuries amid the numerous patrias of the Welsh kin.

wynebwerth [wyneb, *face*; werth, *worth*], face-worth, a fine payable to a woman when insulted by her husband, as when he had connexion with another woman.

[1] The *Epistola Gildae* is to be carefully distinguished from the *Excidium Britanniae* of the pseudo-Gildas, i. e. the first twenty-six chapters which were originally written towards the end of the seventh century. *Celtic Review* (Edinburgh) for 1905.

[2] *Anc. Laws* II. 749, where *Brittannie* is for *Brittanie*.

INDEX TO WELSH TEXT

[ ] Square brackets indicate MS. **W**; *a.* = adjective; *adv.* = adverb; *c.* = common; *comp.* = comparative; *f.* = feminine; *m.* = masculine; *n.* = numeral; *pl.* = plural; *prep.* = preposition *or* prepositional; *s.* = substantive; *v.* = verb.

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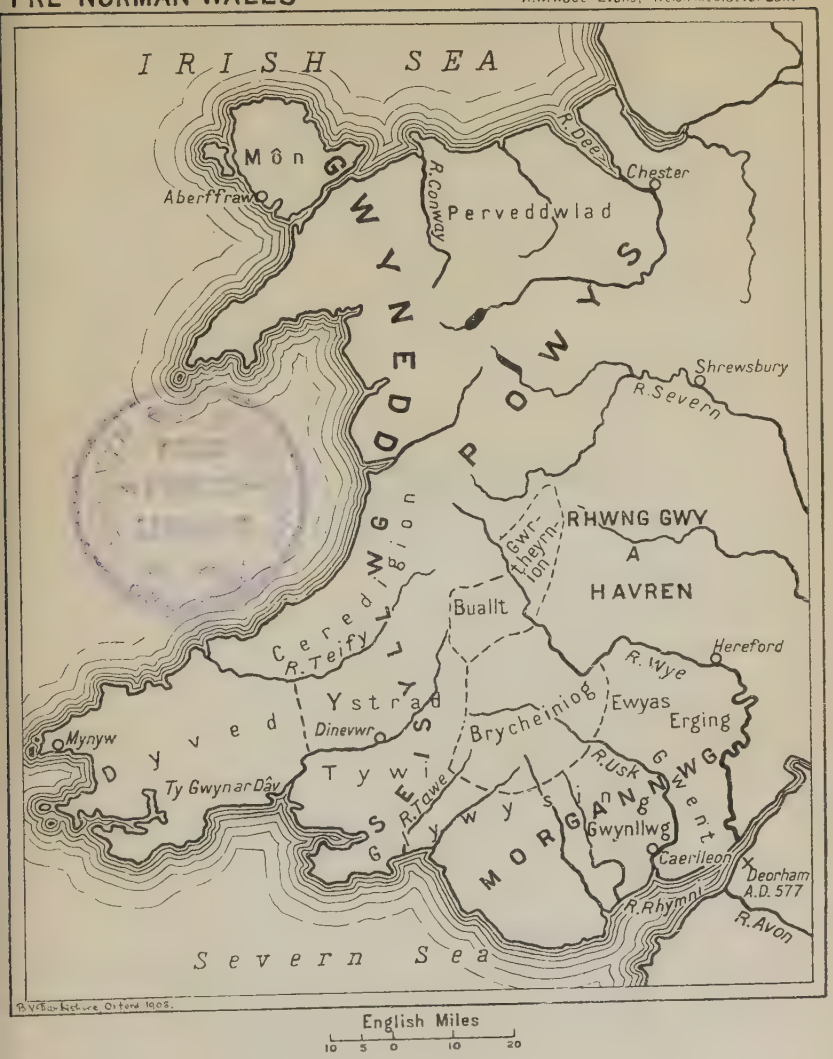

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